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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. VII.—(LXVII).—DECEMBER, 1922.—No. 6.

CHRISTMAS IN THE HOME OF ST. FRANCIS AT GRECCIO.

GRECCIO is one of Umbria's beauty spots. It is best known to-day as a favorite retreat of the Saint of Assisi. Here, at the Christmas season, he conceived the idea of building the little Christmas Crib, with its Divine Bambino and the Blessed Mother and St. Joseph, the shepherds with their lambs and gifts, such as Catholics the world over delight in honoring while visiting the churches during the octave of the Nativity and the Epiphany. The simple monks of the monastery here established preserve the traditions of their holy founder, and their celebration of Christmas has a special charm which communicates itself to the visitor, as the writer has on different occasions experienced. A brief review of the story of St. Francis at the Christmas season in Greccio is likely to be of interest to the reader of the ECCLESIASTICAL REVIEW during these days when we are reviving the scenes of the Nativity at Bethlehem, and thereby pay a silent tribute of gratitude to St. Francis who was the first to arrange the little drama—so tradition has it—which preaches to us the virtues of the Holy Child.

Greccio is out of the ordinary line of travel. From Rome one passes along the old Via Salaria, through the Sabine hills, by Poggio Mirteto and Civiltà Castellana, changing at Terni if you go by the Sulmona conveyance. Thence you climb through dense woods up the mountain until all at once looms before you the monastery on its rocky base, bathed in the golden sunshine, with the broad background of oak and pine trees.

There is a tradition among Franciscans telling how the Saint came to choose this spot. It runs that, across the valley from the monastery, in the town of Greccio there lived a brave and generous knight, Messer Giovanni Vellita, who had often befriended the Saint and his friars in their early struggles. He asked St. Francis to have the brothers of his Order take up their abode near his domain. The Poverello, unwilling to refuse the request, yet anxious to keep his friars from the distractions of a busy town, made the matter the object of special prayer and then suggested to Giovanni the manner of indicating the spot where the house for the monks was to be placed. It was to be done by the innocent hand of Vellita's three-year-old boy. On an appointed day he was to be handed a burning torch, and the spot to which the brand should be borne, as the child hurled it from him, was to be the site of the monastery. On the night agreed upon, when the party had gathered at the western gate of the town, the little boy with childish energy swung the lighted torch into the air. Then something strange happened. The flaming wood seemed to be taken up by invisible hand and carried across the valley where the convent stands to-day.

Hither the pilgrim goes and is welcomed by the Padre Guardiano. With him is Padre Peregrino, who brings you into the hospitable though simply furnished guest room, and then immediately points the way to the old chapel where the Blessed Sacrament has been kept for over seven hundred years, and where St. Bonaventure had knelt to pray, ere he wrote his life of the great brother Saint. You are told the story of how St. Francis spent Christmas in that house. It is as deliciously Franciscan as anything read in the *Fioretti*. St. Bonaventure speaks of it in his biography of the Saint, in the chapter on the efficacy of prayer. John Joergensen, the Danish convert, who came to love the Seraphic Saint, adds some details not mentioned in the account by St. Bonaventure. Let me give the substance here.

It was in the opening years of the thirteenth century when St. Francis found himself head of a rapidly growing community of men who had come spontaneously to share the new strange life of poverty and self-denial that he had been leading. The wealthy son of Pietro di Bernardone, turned

beggar and the fool, for Christ's sake, of his native city, found many noble hearts, consumed, like his own, with a love of suffering, and ravished by the beauty of their "Lady Poverty", who were anxious to join him in his life of penance. For these it became soon apparent that some fixed rule should be drawn up and to this St. Francis early bent his energies. It would be quite too long to go into the details of the three rules which varying circumstances made at different times necessary. Suffice to say that it was the anxiety of the Saint to have the third redaction (that of Fonte Colombo) approved by the Holy See that drew him to Rome in 1223. There he worked on it with Cardinal Ugolino and on the twenty-ninth of November, 1223, had the consolation of seeing his rule receive the full approval of Honorius III. St. Francis was entreated by Cardinal Ugolino to fix his abode in the Eternal City, but the Saint, his mission accomplished, refused. He made preparations to return to his brethren in the Valley of Rieti where he feared his "life of ease", as he called it, though he lived in a hut, was causing scandal. Despite the torrential rains that deluge Central Italy in December when the roads run with mud, St. Francis set out afoot along the Via Salaria and was in the Valley of Rieti a few days before Christmas.

Christmas had always a special appeal to the child-like heart of St. Francis. He never forgot the joy he experienced in Palestine when he knelt in the grotto of Bethlehem and ever afterward wore on his person an image (still to be seen among the treasures of Greccio) that represents Our Lady and St. Joseph in adoration before the Infant Christ. Not even the rigor of the early Franciscan rule could induce him to permit his brethren to fast or abstain on Christmas Day, even when it fell on Friday. He was wont to say that the very beasts in their stalls should be given more abundant and delicate food and that all Christians should throw grain to the birds on that blessed day.

While in Rome Francis had been harboring a plan to spend the Christmas following the approbation of the Rule of his Order in an unusual way, and lest it should be branded as a strange innovation not to be tolerated had received for it the fullest sanction of the Holy Father himself. Coming therefore to Greccio from Rome in the December of 1223, St.

Francis went immediately to Messer Giovanni Vellita and, much to that man's delight, announced that he would spend that Christmas with him in Greccio. Delight was mingled with wonder when Giovanni had heard his friend's plan to celebrate Christmas day, not in the town, nor yet in the monastery, but in the cold mountain cave that was near the latter. Giovanni was to place there a manger filled with straw and near the manger an ox and an ass. "At least once in my life," St. Francis told him, " must I see with my own eyes how poor our Saviour " chose to be when He was born for love of us. Vellita prepared everything as St. Francis had directed Word soon passed over the region that something strange was to take place on the mountain that Christmas eve and, as midnight drew near, men, women and children, forsaking their warm firesides, could be seen wending their way toward the grotto. The woods echoed with their voices and on the dark mountainside moving lights could be seen, ascending by every path.

At midnight many were gathered at the grotto. The rude rock was brightened by the torches they carried. In the centre, under an overhanging rock stood the manger. St. Francis appeared with his brethren and, although their names are not known to us, one likes to think that in that procession of humble friars miserably clad was Frate Leone and the once wealthy Bernard of Quintavalle, the learned jurist Pietro of Cattani, Giles, whom St. Francis affectionately called his " Knight of the Round Table," and others. At the end came the ministers of the Mass; likely Frate Leone was the celebrant; St. Francis himself (who remained a deacon all his life, for he would never consent to receive the priesthood), was deacon. They approached the altar table which had been laid on the manger. Near the altar stood the ox and the ass gazing peacefully on the strange scene and blinking at the altar lights. And there in that cave, while the December wind, frozen on the surrounding snows, whipped at the altar cloths and the vestments of the ministers at the altar and forced the gathered folk to wrap their cloaks more closely about them, the Christmas Mass " in nocte " began. The Introit was intoned by the friars, the beautiful " Oremus " and the " Gloria in Excelsis " and then, when it was time for the Gospel, St. Francis, the

deacon, his face bathed in tears of joy and his voice trembling with emotion, sang the story of the first Christmas night in Bethlehem.

Then came the sermon, which was delivered, as Thomas of Celano tells us, by the Saint himself. "Brother Francis preached on the Child Jesus and of the Poor King who deigned to be born that night in the city of David, and when he had to pronounce His Sacred Name he called Him the Babe of Bethlehem, which word on the lips of Francis seemed like the bleating of a little lamb." That the Infant Christ appeared to St. Francis that night, St. Bonaventure assures us, or rather narrates as true the vision of Giovanni Vellita, who saw the Saviour in the form of a little child sleeping in the manger. He seemed, as it were, to waken from sleep when St. Francis stooped to embrace Him. In proof of the truth of this vision St. Bonaventure states that the hay kept from the manger had miraculous powers. After the sermon the Mass progressed to the end, and morning was well advanced when the friars returned to their monastery and the people to their homes.

That picturesque Christmas night could not be forgotten. The representation of Bethlehem, so true to life, had made too deep an impression on those who had witnessed it. The grotto soon became a chapel. Shortly after St. Francis's death, a fresco depicting the Christmas at Greccio was painted on the wall behind the altar. Although now dim and blackened with age, the figures are still discernible. There is a priest singing solemn Mass; the friars are chanting, and to the left is the crib and the Infant Christ. St. Francis is kneeling before Him, vested in a richly ornamented dalmatic, and his face is lighted up with a smile of joy. True to historic fact, the friar artist, whose name remains unknown, has not painted in the stigmata, for it was not until two years later that St. Francis, on the mountain della Verna, was to receive the marks of his Master's wounds. The Italian government, realizing the artistic and historical value of the fresco, has had it covered with a glass plate for protection; and it has declared the grotto itself a national monument.

From Greccio the scenic presentation has been copied in life-like reproductions of the mystery of Christ's Nativity, until the custom has become a universal devotion. Other scenes from

the life of Christ have been similarly reproduced, whence we have the Mystery plays and Passion plays, as in the Tyrol at Oberammergau, at Erl in Austria, and in France at Nancy. To-day the former custom of chanting the midnight Mass in the grotto amid the surrounding wolds is transferred to the church, where after the singing of the Gospel the "Bambinello" is carried in procession, before being placed in the manger for the worship of the numerous visitors who flock to the sanctuary for the Christmas season. The stranger who has been present is apt for long to retain happy memories of the devout scene and of the gentle hospitality and deep piety of the monks who guard the memory of St. Francis at Greccio.

GERALD P. O'HARA.

Rome, Italy.

MASS OF THE CATECHUMENS.

THE Holy Sacrifice of the Mass is divided into two parts, namely, the Mass of the Catechumens and the Mass of the Faithful. The Mass of the Catechumens ends at the Offertory, where the Mass of the Faithful begins. It was called the Mass of the Catechumens, because the Catechumens, as well as the penitents and well disposed Jews and Gentiles, were permitted to attend this part of the Mass. These were all dismissed immediately before the Offertory, with which the Sacred Mysteries proper began. The prayers recited over the penitents before the dismissal are now omitted. The *Oremus*, after the *Credo*, still points out the place for these prayers.

The structure of the Mass of the Catechumens is explained by St. Paul.[1] "Quid ergo est, fratres? cum convenitis, unusquisque vestrum *psalmum* habet, *doctrinam* habet, *apocalypsim* habet, *linguam* habet, *interpretationem* habet."

These words of St. Paul receive much light from the commentary of St. Ambrose on verse 31 of the same chapter. He says: "Haec traditio Synagogae est quam (Apostolus) nos vult sectari; quia Christianis quidem scribit, sed ex gentibus factis, non ex judaeis; ut sedentes disputent, seniores dignitate

[1] I Cor. 14: 26.

in cathedris, sequentes in subseliis, novissimi in pavimento super mattas."

There is question here of *seniores*, *sequentes* and *novissimi*. St. Ambrose employs the primitive Roman terms, which were later on supplanted by Greek terms. The *seniores* of the Romans were the *presbuteroi* of the Greeks; the *sequentes* (sequi, curere, diakonein) were the *diakonoi* of the Greeks. The *novissimi* of the ancients are the altar boys who to this day retain their place " in pavimento super mattas ".

To enter more intimately into the meaning of the words of St. Paul, we must picture to our minds the arrangement of the primitive sanctuary. As may still be seen in St. John Lateran and other churches in Rome, the *cathedra* stands against the wall of the apse immediately to the rear of the altar. The altar itself consists of the *mensa* without a reredos. The reredos is a later introduction. Along the wall of the apse, extending from both sides of the *cathedra*, are the benches, *subsellia*. The cathedra is now known as the bishop's throne, and stands at the Gospel side. At the Epistle side stand the *sedillia*, all that is left of the primitive *subsellia*. The altar boys have maintained their primitive place.

Furthermore, it must be remembered that the term *seniores* includes bishop and priests. The term *sequentes* includes deacons and all the orders below diaconate. In some of the chapels of the catacombs may be found two *cathedrae* alongside of each other, for the bishop and the priest. The deacons, subdeacons and minorites occupied the *subsellia* in their respective order.

In the eucharistic worship the transition from Hebraic to Christian forms is gradual. As among the Hebrews, so among the Christians, the service begins with psalmody. This is followed by the " doctrina ", which consists of the reading (*lectio*) from the book of Moses or the prophets. The *lectio* is followed by the *disputatio*. Among the Christians as well as among the Hebrews—and it must be borne in mind that the primitive Christians were Hebrews — the disputation (*catechesis*) [2] took place in order of dignity, as pointed out by St. Ambrose: " ut sedentes disputent, seniores dignitate in

[2] St. Augustine uses this word for the sermon (De S. Trin., vi, 89).

cathedris," that is, first bishop, then priest; next the *sequentes* in *subselliis*, that is the deacons, subdeacons, etc. Finally, the "novissimi in pavimento super mattas," that is the boys. This throws light on the incident narrated in the Gospel about Our Divine Saviour, when at the age of twelve He was found in the temple, "sitting in the midst of the doctors, hearing them and asking them questions." [3]

Here we have the fundamental structure of liturgical service as carried out in the Mass of the Catechumens, and in the various parts of the Divine Office. Psalm, lesson, versicle and response. The *disputatio* of old is now stereotyped in the versicle and response. The service concludes with the "Oratio".

This plan of psalm, lesson or *capitulum*, i. e. little lesson, versicle and response, *Oremus*, forms the basis of all the Hours. Psalms always precede; versicle and response always follow the doctrina, the *lectio*. With *Oremus* the service concludes.

In using the above key of psalm, lesson, versicle and response, *Oremus*, it must be borne in mind that the *doctrina*, which is usually taken up with a *lectio*, may at times be replaced by some equivalent, either in the form of a prayer or particular function. Thus in the Asperges we have: the psalm followed as *doctrina* by the *aspersio* itself; then occur the versicles and responses, concluded with *Oremus*. What has been thus far said will serve to illustrate the following schema of the Mass of the Catechumens:

Psalmus:	Judica	Introitus	.....	.....
Doctrina:	Confessio	Kyrie et Doxologia Major	Lectio	.....
Apocalypsis:	versiculi et responsiones	vs et resp: Dom. vobiscum Et c. spi. tuo	Graduale Tractus alleluia	.....
Lingua:	(Oremus)	(Collecta)	(Munda etc.)	EVANGELIUM
Interpretatio:	.....	.....	.....	Homilia.

A thoughtful analysis of this disposition of the parts of the Catechumen's Mass will lead to a clearer understanding of the primitive service in general.

[3] Luke 2:46.

Several items remain for consideration. First of all the word *Collect.* Various explanations have been given of this term. Here one explanation is offered which may throw new light on the matter. It must be borne in mind that originally the Holy Sacrifice took place in the evening. It was a continuation of the Last Supper. It took place at supper time. It was in fact a supper. The supper of the paschal lamb Christ concluded with the supper of the Divine Lamb, giving Himself in the Most Holy Eucharist. Hence the twofold table: the *mensa communis* and the *mensa sacra.* The *mensa communis* constituted the Mass of the Catechumens. The *mensa sacra* constituted the Mass of the Faithful, the " missa fidelium."

When the Christians had assembled for the service, the foodstuffs were spread on the table for supper. These foodstuffs were collected. Bread and wine for the *mensa sacra* were set aside, *secreta* (separate). Prayer was then said over the *collecta,* and supper was begun. There was reading at table, to use a familiar term. This was the *Lectio,* e. g. Isaiae Prophetae. At a given sign " Deo gratias " was said, and the *disputatio* began, i. e. holy conversation at table. This talk was on the subject-matter read. First the seniors had their say, and then the next in order, as explained by St. Ambrose.

Such seems to be the signification of the term *Collecta* and *Secreta.* Postcommunio is grace after the sacred meal " post mensam ".

Another term which has been variously explained is the term *Sequentia* i. e. Evangelii etc. In the Acts, chapter 4, is related the establishment of the diaconate. St. Luke distinguishes between the diakonia τοῦ λόγου and the diakonia καθημέρινη Now, diakonéo is the Greek for *sequi,* that is " following " in the capacity of service; in other words, *sequentia* is the Latin form of *diakonia.* This Latin form has been supplanted by the Greek *diaconia,* and the Latin *Sequentia* has lost its meaning in the primitive liturgical sense. But it has retained its place at the head of the Gospel, where it is generally assumed to refer to the " following " portion taken from St. Luke, or St. Matthew. *Sequentia* sancti evangelii secundum Matthaeum, therefore, seems to stand for *Diaconia* sancti evangelii secundum Matthaeum.

St. Ambrose, pointing out the mind of St. Paul in writing to Christians converted from heathenism, that they should follow the customs of the Christians converted from Judaism, leads us to understand that the converts from Judaism found an easy transition in the form of service in practice among the early Christians, which form was that of the patriarchs and prophets, the form, namely, of psalm, doctrine, apocalypse.

Jews had settled in all the centres of the Roman empire. They had their synagogues. They preserved their traditions. They met on the Sabbath. The Apostles betook themselves to their meetings. Psalms were sung, the prophets were read, discussion followed, prayer ended the meeting. But the Apostles had come with a message. The assembled Jews rose to hear it. This was the *Lingua* (perhaps the λογια), the Evangel of the Messias. His teaching was confided to the Apostles. Theirs it was to interpret this new teaching. Thus *lingua* and *interpretatio* followed. As *lingua* signifies the gospel, so *interpretatio* is the homily, the sermon.

This explanation of the above quoted text of St. Paul serves to throw light on the Mass of the Catechumens; and incidentally on the Divine Hours. It will moreover serve to point out the venerable antiquity of the liturgical structures, with which the priest comes in daily contact, and be helpful to a deeper comprehension and appreciation of the treasures of our liturgical service.

One more observation. It happens sometimes that history attributes a more recent insertion of certain forms or acts in liturgical practice to one or other of the Sovereign Pontiffs. On close investigation it may be discovered that these forms or functions existed primitively and were only renewed or recalled to practice. They had perhaps fallen into more or less desuetude, and were now rendered obligatory. Thus it will not be said that Pope Pius X inaugurated daily Communion. He resurrected a discontinued custom. This principle may be applied in many other cases. Reformations in the Church were more or less always restorations. Only outside the place of the Church were reformations innovations. Vigor of life always reasserts itself from within.

HENRY BORGMANN, C.SS.R.

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BUDDHIST LEGENDS AND NEW TESTAMENT TEACHING.

(*Concluding Article.*)

THE threefold temptation of Jesus, related in the Gospels of Matthew and Luke, has been an unfailing subject of comparison with Buddhist legends for those who think they see traces of Buddhist influence in the Gospels. Their conclusions here might have more weight, were they based on a unanimous judgment in regard to the Buddhist parallels themselves. But on this important point there is diversity of view. Thus for the parallel to the temptation of Jesus to deny faith for world-dominion, von Seydel picked out the warning by Mara, god of pleasure, to the young prince in his night-flight from home to turn back, for in seven days he would become a universal monarch. "Depart not, O my lord! in seven days from now the wheel of empire will appear, and will make you sovereign over the four continents and the two thousand adjacent isles. Stop, O my lord!"

"Who are you?" said he.

"I am Vasavatti," was the reply.

"Mara! Well do I know that the wheel of empire would appear to me; but it is not sovereignty that I desire. I will become a Buddha, and make the ten thousand world-systems shout for joy." [1]

This term of comparison, which has also been adopted by a recent advocate of the loan theory, van den Bergh van Eysinga,[2] is rejected by other scholars on account of its doubtful priority to the Gospels themselves. Again for the challenge of Satan to Jesus to turn the stones into bread, a parallel has been sought by some in the attempt of Mara to persuade Gotama, when nearly dead from six years of rigid fasting, to give up the Great Struggle, to eat and once more enjoy the pleasures and honors of the world. In this temptation, Mara is "accompanied by his Nine Hosts, namely, Lust, Discontent, Hunger and Thirst, Craving, Sloth and Laziness, Cowardice, Doubt, Hypocrisy and Stupidity, Gain, Fame, Honor and Glory Falsely Obtained, Exaltation of Self, and Contempt of

[1] Rhys Davids, *Buddhist Birth Stories.* London, 1880, p. 84.

[2] *Indische Einflüsse auf evangelische Erzählungen.* Gottingen, 1909.

Others. But the Future Buddha rebuked the Evil One and he departed." [3]

The latest form of comparison rejects these parallels and turns to others that never formed part of the popular Buddha Legend. This newer method, set forth by Edmunds in the *Monist*, volume XXII (1912), pp. 131-134, has been taken up with enthusiasm in slightly modified form by Professor Garbe in his *Indien und das Christentum*, 1914, chapter I, the main part of which has been translated and published in the *Monist*, volume XXIV (1914), under the title, *Buddhist Influence in the Gospels* (pp. 481-492). If we may believe the authors, there are three temptations which the Buddhist and Christian scriptures have in common, (1) the temptation to assume empire, (2) that to transmute matter, and (3) that to commit suicide.

The Buddhist parallels to the first two of these temptations have been discovered in a passage from a Pali book of Buddha's sayings, the *Samyutta-Nikaya*, a passage practically identical with the story numbered eight in book XXIII of the *Dhammapada Commentary*.[4] The translation may be found in Edmund's *Buddhist and Christian Gospels*, volume I, pp. 199-200, also in the *Monist*, XXII, pp. 131-132. The story runs that the Teacher, musing on the question whether kings could not rule without causing sorrow, is approached by Mara, the Evil One, who says, "Reverend Sir, let the Exalted One exercise sovereignty . . . without causing sorrow, with justice and righteousness." Said the Teacher to Mara, "Evil One, what do you see in me that makes you speak thus to me?" Said Mara to the Teacher, "Reverend Sir, the Exalted One has developed to the full the four bases of magic power. For should the Exalted One resolve, 'Let the Himalaya, king of mountains, be turned to gold,' gold would that mountain be." [5] Here, then, we are told, is a double temptation, namely to exercise sovereignty, and to turn the king of mountains into gold; here, after much searching, has been found the source from which the first two temptations in Luke have been derived.

[3] Burlingame, *op. cit.*, part I, p. 4.
[4] Cf. Burlingame, *op. cit.*, part III, pp. 213-214.
[5] Burlingame, *op. cit.*, p. 214.

There are several reasons which tend to throw doubt on the correctness of this conclusion. In the first place, there is but one temptation here, that to assume sovereignty, and even this fails as a close parallel, since there is no question here of world-dominion, and since the subtle suggestion of Mara in this incident is quite unlike the audacious bribe-offer of Satan. The fancied second temptation to change the mountain into gold is not, as in Luke and Matthew, a challenge; it is not even an invitation, being nothing more than a hypothetical sentence, added to give weight to the advice of Mara to assume sovereignty. To quote Edmunds's version, "If the Lord desired, he could turn the Himalaya, the monarch of mountains, into very gold." How different from this faint supposition is the challenge of Satan, "If thou be the Christ, command that these stones be made bread."

Another point ever to be kept in mind is this. If, as Edmunds thinks, there was, as early as the time of Christ, an oral transmission of Buddhist stories through tradesmen and other intermediaries to the Greek-speaking world, only such stories could have survived the long journey as were sufficiently striking for their marvellous, dramatic, or humorous character to make a deep and lasting impression on the memory. A weak and colorless story like the one in question utterly fails to meet this fundamental requirement. That the common Buddhist merchant should have at his tongue's end this out-of-the-way story is as little to be expected as that the ordinary Christian sailor could repeat the conversation between Christ and Nicodemus.

The parallel selected by Edmunds and Garbe for the third temptation, in which Satan urges Christ to cast himself down from the pinnacle of the temple, namely, the advice of Mara to the Buddha soon after his enlightenment (Garbe), or shortly before his death (Edmunds), to pass into *parinibbana* and be seen no more, is strangely inappropriate. This mistake has come from the failure to discern the true character of the Gospel temptation. This is not a temptation to commit suicide, but rather a challenge to Jesus to put his messianic power to a test unworthy for its rashness and presumption. "If thou be the Son of God, cast thyself down, for it is written, 'He hath given his angels charge over thee.'" The thought plainly is,

Cast thyself down, for if thou be the Messiah, God will save thee. This temptation is absolutely without a parallel in Buddhist lore.[6]

In like manner the first temptation is misinterpreted by most of those who try to match it with a Buddhist parallel. It is often interpreted as a temptation to eat, as Mara urged the emaciated and half-dead Gotama to eat toward the end of his six years' practice of asceticism. In reality, Mara's temptation is not alone to eat, but to resume his former life of worldly ease and pleasure. Such is the significance of the Nine Hosts mentioned above who attend the Evil One. Jesus, unlike Gotama, does not object to satisfying His hunger as such, for He is not ascetic, and we read that after the temptation, He eats the food brought to Him by angels: "And behold angels came and ministered to Him" (Matt. 4: 11). Hence the inadequacy of the parallel taken from the story of the Great Struggle. Satan's temptation is again a challenge to Jesus to put His messianic power to an unworthy test. "If thou be the Son of God, command that these stones be made bread." Jesus is hungry. Let Him show Satan a sign. Let Him by His word turn the stones into bread. But Jesus refuses to work a sign either to satisfy hostile curiosity or with a view to personal advantage. Here, again, this temptation has no true counterpart in Buddhist legend.

We now come to the most interesting of the comparisons made between Buddhist and Gospel stories, the legend of Asita and its parallel in the double story of the Shepherds of Bethlehem and of Simeon, the prophet of Jerusalem.

Asita is an ascetic living in solitude in the region of the Himalaya mountains. Mounting to Sakka's heaven, the World of the Thirty Three, to take his noonday rest, he is surprised to find the deities waving their robes and shouting and dancing for joy. When asked the cause of their gaity, they tell him that a child has just been born who will become a Buddha and bring blessings to men. At once, by his magic power of flight, he hastens to the distant birthplace of the child, and taking

[6] "Mara, the wicked one, spake unto me, saying, 'Enter now into Nirvana, Exalted One'. . . . As he thus spake, I replied, Amanda, . . . 'I shall not enter Nirvana, thou wicked one, until the life of holiness which I point out has been extended to all mankind'." Oldenberg, *Buddha, his Life, his Doctrine, his Order*. London, 1882. pp. 116-117.

him in his arms, he smiles as he declares his tiny charge to be the greatest of men, but the next moment weeps, because he will not live to see the day when the babe will become the Buddha and preach the Law.

Between this story and the two successive stories of the shepherds and of Simeon there is a marked similarity coupled, however, with considerable divergence. Like Asita, the shepherds are the recipients of a heavenly announcement of the birth of a saviour; and they, likewise, on learning the joyful news hasten to greet the wonderful babe. But in details, the stories are wide apart, with the merit of soberness on the side of the Lucan account. The shepherds receive the glad tidings from an angel as they are keeping night watch over their flocks. Asita learns the news from the gods, having mounted to heaven at noon and having asked the cause of their rejoicing. As soon as the angel tells of the Saviour's birth, a throng of angelic spirits chants the hymn, Glory to God in the highest. In the Buddhist story, there is no hymn, but the deities show their joy in a less dignified manner, as may be seen from the words of Asita, "Why is the assembly of the gods so exceedingly pleased? Why do they take their clothes and wave them? . . . They shout and dance and make music; they throw about their arms and dance." [7]

Edmunds, in his zeal to make the parallel as close as possible, sees in the reply which the gods make to Asita the counterpart to the hymn of the angels in Luke. This reply he calls an Angelic Hymn. It is translated by him thus:

> "The Buddha-to-be, the best and matchless jewel,
> Is born for weal and welfare in the world of men,
> In the town of the Sakyas, in the region of Lumbini.
> Therefore are we joyful and exceeding glad." [8]

One may question the propriety of calling this an angelic hymn. It is an utterance, not of angels in the scriptural sense, but of the deities and their myriad nymph-wives that people the *devaloka*, the god-world, over which the genial, pleasure-loving god, Sakka, presides. The word, deva, is properly

[7] Fausböll, *The Sutta Nipata, Sacred Books of the East,* vol. X, 1898, part II, p. 123.

[8] Edmunds, *Buddhist and Christian Gospels,* vol. I, p. 186; also in the *Monist,* XXII (1912), p. 129.

translated, god, rather than angel. In Fausböll's translation of this passage these denizens of the Heaven of the Thirty Three are called gods. Nor is their utterance a hymn in any sense of the word. It is simply their explanation, prosaic enough in substance, why they are filled with joy. It offers a term of comparison, not with the Lucan hymn, but with the angel's announcement of the birth of Christ. The reply of the gods to Asita, like the question of the latter, is in metrical form, because the whole passage, of which it forms part, is in verse. But it is just as little a hymn as is the interrogation of Asita, cited above. Were it, like the Lucan Angelic Hymn, a distinct hymn or *gatha*, it would be cited as such in the prose versions of the Asita story. But neither in the *Nidanakatha* nor in other prose forms of the Buddha legend does it play a part.

The attempt of Edmunds to find a close verbal agreement between the second verse of the Angelic Hymn and a phrase in the gods' reply to Asita, can hardly be called a happy one. Preferring for his purpose the King James reading, "And on earth peace, good will to men," in which, after the manner of Hebrew parallelisms, the two parts are but the varied expressions of the same idea, he thinks he finds a close equivalent, indicating dependence, in the Pali line which he renders, " Is born for weal and welfare in the world of men." Here he was probably led astray by the faulty translation of Fausböll, " Is born for the good and for a blessing in the world of men "; for, as Burlingame has pointed out, the correct version should read, " Is born for the weal and welfare of mankind " (*Op. cit.*, part I, p. 10). The futility of this attempt of Edmunds to identify the two texts has been set forth by Professor de la Vallée Poussin in his article, *Le Bouddhisme et les Évangiles Canoniques.*[9] The supposed equation, peace on earth = welfare in the world, thus fades away, and little remains to justify his prophetic statement, " The day will come when school children will know that ' Peace on earth, good will to men,' is a Buddhist text " (*Monist*, XXII, 1912, p. 131). The resemblance, thus reduced to its true perspective, is no more than one might look for in two independent ex-

[9] *Revue Biblique*, vol. XV (1906), pp. 367-368.

pressions of the same idea, namely, that the birth of one destined to bring happiness to mankind is an event that calls for joy.[10] There is no need to resort to Buddhist sources. In the Lucan account there is little that is without precedent in Hebrew thought—not the idea of angelic messengers which runs through the oldest as well as the latest parts of the Bible, not the angels' hymn of praise, of which we find a reminder in the antiphonal hymn of the seraphim in the vision of Isaias (VI, 1 ff), and which, as we have seen, has no counterpart in the Asita story. It is also in keeping with Psalm CXLVIII, 1-2, "Praise ye the Lord from the heavens; Praise ye him in the high places. Praise ye him all his angels; Praise ye him all his hosts."

There is another consideration which tells in favor of the independent origin of the Lucan account. It is the absence in the latter of anything to correspond to the happy portents of nature said to have marked the birth of the Buddha. According to the *Majjhima Nikaya*, called by Edmunds the *Middling Collection*, when the future Buddha is born, there is a quaking and shaking of the worlds of gods and men, and a wonderful splendor fills with its light the uttermost bounds of the universe.[11] In the *Nidanakatha*, which serves as the introduction to the *Jataka* tales, and which is of later date than the *Middling Collection*, we are told that on this great occasion the birds cut short their flight, the rivers ceased to flow, gentle rains refreshed the earth, plants flowered and trees burst into bloom, while sweet music came from lutes as if played by unseen hands.[12] Now had the Buddha legend inspired the Lucan account, is it likely that this truly beautiful touch of poetic fancy would have been ignored? Both Luke and Matthew relate the terrifying portents that marked the death of Christ, and Matthew tells of the wonderful star that guided the Magi to the distant town of Bethlehem to the spot where lay the Infant King. That Luke's account of the birth of Jesus has nothing to correspond to the happy omens of the Buddha legend tells strongly in favor of its independent origin.

[10] In the book of Isaias this idea finds frequent expression. Cf. XXV, 9; XXXV; XL, 1-5; XLII, 1-10.

[11] Edmunds, *op. cit.*, I, pp. 178-179.

[12] Rhys Davids, *op. cit.*, pp. 64 and 68.

When the rôle of Simeon is compared with that of Asita, the differences are scarcely less striking than the resemblances. Asita pays honor to the future Buddha on the day and in the place of his birth. Simeon greets the child Jesus, not at His birth, but forty days later, not at Bethlehem, but in the temple of Jerusalem, whither he is led by the Spirit, and where Mary is present with her Divine Child, accompanied by Joseph, having come to make her offering of purification. Asita weeps because he will not live to see the day when the Buddha will preach the Law. Simeon rejoices that he has lived to see Him who is the salvation of Israel. In the fulness of that joy, he breaks into song, chanting the *Nunc dimittis*. On the other hand, no *gatha* to correspond comes from Asita's lips.

Thus in each story the central figure is the same—an old man, in the one case an ascetic, in the other a devout prophet, each supernaturally enlightened, each brought by supernatural means to the child-savior, to whom he does homage as he holds him reverently in his arms. And yet, while the subject in each picture is strikingly similar, how absolutely different is the setting! The result is that on purely critical grounds, the question whether the Asita legend has in some way influenced the story of Simeon has met a division of opinion on the part of Oriental scholars, with the stronger tendency to a negative answer. As we have seen, Garbe, impressed by Edmunds's presentation of the case, favors the loan-theory. R. Pischel, who does not see any trace of Buddhist influence in the Gospel account of the temptation, thinks it very probable that the Simeon story is derived from a Buddhist source (*Leben und Lehre des Buddha*, Leipzig, 1906, pp. 18 and 25). Winternitz ventures the guarded statement that it is "to some extent probable that the Buddhist legend was known to the author of the Christian story" (*Geschichte der indischen Litteratur.*, II, p. 281). Burlingame thinks it "probably colored by Buddhist influence" (*Op. cit.*, part I, p. 13). On the negative side are eminent scholars such as Windisch (*Mara und Buddha*, Leipzig, 1895; *Buddhas Geburt*, Leipzig, 1908); E. Hardy, *Der Buddhismus nach älteren Pali-Werken*, Munster, 1919 ch. 7); L. de La Vallée Poussin (*Le Bouddhisme et les Évangiles Canoniques, Revue Biblique*, vol. XV, 1906, pp. 367); E. W. Hopkins (*India, Old and New*, Boston,

1901, p. 128); and Oldenberg, who in his admirable work on Buddha (*Buddha, his Life, his Doctrine, his Order*, London, 1882, p. 115, note; the German work is in its sixth edition), declared, "the notion of an influence exerted by Buddhist tradition on Christian thought cannot be entertained," and who, in a more recent exposition of ancient Buddhism, characterizes the loan-theory in general as "a hypothesis beyond proof and beyond refutation, which I for my part am inclined to find improbable" (eine weder zu erweisende noch zu widerlegende Hypothese, die ich meinerseits eher unwahrscheinlich finden möchte. *Die Religionen des Orients.* Teil I, Abt. III, 1. Berlin, 1913, p. 80).

A few words remain to be said on the lack of positive evidence to show that the Western World was familiar with Buddhist thought in the time of Christ. That Buddhism never took root in the soil of Egypt, Palestine, Syria, or other parts of Asia Minor is practically certain. Nowhere in these lands may be found the remains of monasteries or stupas to attest ancient settlements of Buddhist monks. Those early times have not bequeathed to us a single Greek translation of a Buddhist book, nor is there is the annals of Greek literature, classic or patristic, mention of any such work as formerly existing. The nearest approach made to the Western World by Buddhism in translated texts was, so far as is yet known, the scanty versions of detached Mahayana texts that have been found of late in fragmentary form in the remote parts of Chinese Turkestan, lands further distant from Syria than northern India itself. The explorations of Grünwedel and Le Coq in 1906-1907, of Aurel Stein in 1906-1908, and of Pelliot, a few years later, brought to light in the Tarim basin and in the vicinity of the ancient Chinese boundary fort of Tun-huang, numerous fragments of Buddhist texts deposited as votive offerings in Buddhist shrines, texts in Sanskrit, Chinese, Tibetan, Uigur or Old Turkish, and in three vernacular tongues of Iranian stock hitherto unknown, the Kuchean of the northern part of the Tarim basin, the Khotanese of the southern part, and the Sogdian, a widely extended tongue, which had its home in Sogdiana, around the ancient city of Samarcand. These fragmentary versions, very limited in range and length—one of the longest being the translation of

the *Vessantara Jatika*—are from five to six centuries later than the Gospels.[13]

Much stress is laid by some on the fact that Kanishka, the best known of the Kushan rulers and conquerors who, in the first century before Christ and in the two following, built up a great empire on the eastern and northern borders of Persia, was a convert to Buddhism and a zealous promoter of the religion already well rooted in the Panjab, Kashmir and adjoining lands owning his dominion. Over this empire of many peoples and many tongues and many faiths, reaching out over Turkestan to the very border of China, Kanishka held sway from the year 78 A. D. to the end of the century. "His coinage," says Sir Charles Eliot, "of which abundant specimens have been preserved, . . . presents images of Greek, Persian, Indian, and perhaps, Babylonian deities, showing how varied was the mythology which may have mingled with Gandharan Buddhism. The coins bearing figures of the Buddha are not numerous . . and were probably struck late in his reign, and represent his last religious phase."[14] Now it is plain that if his patronage led to translations of Buddhist scriptures in some of the native tongues of that distant empire, they were, first of all, of too late a date to have had any possible influence on the formation of the Gospels, and besides would have been to the Greeks of Asia Minor as much a sealed book as the Sanskrit originals themselves.

In the absence of Greek Buddhist texts current in Asia Minor in the time of Christ, we are thrown upon the oral transmission of such knowledge of Buddhism as could be conveyed by travellers from the East. That there was an intercourse between the East and the West is not to be denied. Between Egypt and India, long before Christ, there was a brisk interchange of products by sea; and a great overland route guided caravans loaded with the silks of China and the cottons, ivory and precious stones of India through Turkestan, then part of

[13] Sir Max Aurel Stein, *Serindia. Detailed Report of Explorations in Central Asia.* 2 vols. 1921. Albert Grünwedel, *Altbuddhistische Kulturstätten in Chinesisch-Turkestan.* 1912. Albert von Le Coq, *Exploration Archéologique à Tourfan. Annales du Musée Guimet, Conférénces,* vol. 35 (1910), pp. 267-289.

[14] *Hinduism and Brahmanism.* London, 1921; vol. II, p. 77. He is inclined to put the accession of Kanishka somewhat later than 78 A. D., the date accepted by most scholars. Cf. vol. I, p. xxi.

the Kushan empire, across Persia and Mesopotamia to Syria. Some of these merchants from the East may have been adherents of the Buddhist faith, though the likelihood is that this Oriental merchandise, as it passed through Persia and Mesopotamia, was in the hands of natives rather than foreigners from afar, speaking strange tongues. These Buddhist believers may have brought to the Greek-speaking buyers of their wares a few legends of the Buddha that they were able to recall. But it is plain that such meager knowledge as these unlettered tradesmen, keen for worldly gain, might give of their religion would be wholly inadequate to bear out the loan-theory, which presupposes a close acquaintance with passages from a wide range of Buddhist canonical literature, from the *Vinaya*, the *Sutta Nipata*, the *Jatakas*, and the *Majjhima*, *Samjutta* and *Digha Nikayas*.

Moreover, the very character of these sources which furnish most of the parallels deemed essential for the loan-theory raises a difficulty formidable alike for the oral and the written transmission of Buddhist parallels by way of this northern route. For these sources are Pali texts, peculiar to the Hinayana canon of the Southern School of Buddhism. Now the only Buddhist texts brought to light through recent explorations in Turkestan and adjacent lands bordering on India are such as belong to the Mahayana canon, Sanskrit texts and their versions, in which the majority of the alleged Buddhist parallels are not to be found. That the Pali sources, so essential for the loan-theory, were current in the Kushan empire in the time of Christ is a thesis for which positive proof is lacking.

There is one outstanding fact that tells with great force against the presumption that the extensive knowledge of Buddhism demanded by the loan-theory was current in Asia Minor in the time of Christ. It is the absence in contemporary Greek literature of any reference to Buddhism or to its illustrious author. Buddhism was too striking a religion not to awaken the keenest attention had it then been sufficiently known to influence Christian thought. The Greek mind, ever on the alert for new lines of thought, would have discussed it in the forum, and would have deemed it worthy of mention in the written records of contemporary events. Now, search

the writings of the Greeks and what do you find? Not a single reference to Buddhism or to its founder for the first two centuries of the Christian era. One has to go to the writings of Clement of Alexandria,[15] to the times of the apocryphal Gospels, to find the first mention of the name, Buddha, in all Greek literature.[16]

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ST. FRANCIS DE SALES—DOCTOR OF ASCETIC THEOLOGY.

FEW saints have so taken hold of men's minds and hearts as has St. Francis de Sales. The tercentenary of his death the whole Church will celebrate on the feast of Holy Innocents, 1922. His Holiness Pope Pius XI has deigned to signalize the event by issuing an Encyclical in which he voices the sentiments of the Church toward one of her most illustrious sons.

During the nineteen centuries of her existence, the Church has placed the aureola of sainthood on thousands of her children. But to only twenty-three of her sons has she accorded the exalted title of "Doctor of the Universal Church". Not the least conspicuous among these favored ones stands

> He the sweet Sales, of whom we scarcely ken
> How God he could love more, he so loved men.

To many he is known as the wise, gentle director of souls. Few appreciate him as the prolific writer, the zealous missionary, whose indefatigable labors won back to the Church more than seventy thousand heretics from the hotbed of Calvinism.

Francis de Sales was born at Thorens, in the Duchy of Savoy, on 21 August, 1567, just fifty years after the defection of Luther. An ambitious father planned for him a legal career, so that he had no difficulty in attaining the advantages of a liberal education. The years between 1583 and 1588 he passed at the University of Paris where he pursued his classi-

[15] *Stromata,* I, 15.

[16] Two coins, struck by Kanishka in the last decades of the first century A. D., have been found in ancient Kashmir, bearing the image of the Buddha and his name in Greek letters. Cf. Percy Gardner, *Coins of the Greek and Scythic Kings of Bactria and India.* London, 1886, pp. 130 and 175.

cal studies under the Jesuits in their College of Clermont. "At Paris," he said, "I learned many things to please my father, but I learned theology to please myself." It was here he began those sacred studies which afterward shed so much luster on the Church of his era. It was here too he learned to appreciate St. Thomas Aquinas, St. Bonaventure, and the great Bellarmine. A volume of their works could always be seen under his arm as he took his principal daily recreation, a walk to our Lady's shrine *Sedes sapientiae.*

Predestination was then the burning question of the day. The heated discussions to which the young student was obliged to listen plunged his sensitive soul into the depths of despair. After months of suffering, he cast himself before a statue of Mary and uttered the incomparable prayer: "If it is His most holy will that I must lose Him for eternity, may His will be done. But at least grant that I may love Him and praise Him even when damned." The saint's conduct during this historic temptation reveals a mental virility seldom manifested by even great minds at eighteen years of age.

His six years course at Paris was finished with distinction. He then went to the celebrated law school at the University of Padua, the Athens of the Venetian Republic, where he was privileged to have as an instructor in jurisprudence the celebrated Guy Pancirola. The renowned Jesuit Possevin taught him his favorite study, theology. It was Possevin also who by his spiritual advice fostered the ecclesiastical vocation of his ardent student, thus winning for the Church her greatest doctor of ascetic theology. While at Padua he acquired Italian, although we find little trace of a scientific knowledge of the language in his writings.

The most strenuous student of to-day is not more avaricious of his time than was St. Francis de Sales while at Padua. Besides his lecture periods, he gave eight hours a day to study. Social intercourse he indulged in only when necessary. The Fathers of the Church he read with avidity. St. Chrysostom, St. Augustine, St. Jerome and St. Bernard were his favorites. He thought "the harmonious style of St. Cyprian flows with peaceful sweetness like a clear stream". By reading and imitating his favorite authors he acquired his own inimitable style.

When twenty-four years of age, Francis de Sales received the degree of Doctor of Civil and Canon Law. When crowning him, Pancirola set the seal on his studies with the words: "The University is happy to find in you all the quality of mind and heart which it can desire." But for the young graduate studies were not over. St. Francis de Sales remained a student until the end of his life, devoting several hours daily to his books. Ignorance he combated on all sides with his whole strength. Illiteracy among the clergy he condemned as forcibly as Erasmus before him. In one of his first episcopal exhortations to his priests, he said: "I say in truth that ignorance in priests is more to be feared than sin because by it we do not ruin ourselves alone, but dishonor and degrade the priesthood. I beseech you then to give yourselves seriously to study. Knowledge is the eighth sacrament in the ecclesiastical hierarchy."

His long period of preparatory study bore abundant fruit during the twenty-nine years of St. Francis de Sales' sacerdotal ministry. In the second year of his priesthood he volunteered for the Chablais missions. In spite of incredible sufferings, privations and insults, his intelligence, considerateness, and urbanity caused the barren soil of mountainous Switzerland to blossom like the rose with the fair flowers of countless conversions. Even the bitter heresiarch Beza consented to have an interview with him. During a kindly, animated discussion, Beza seemed very much impressed. Subsequent events showed that he had not the courage of his convictions.

It is interesting to note how the ardent young Francis, filled with his first fervor, a fervor which never waned in the divine service, resorted to many a device now used by our modern missionaries. The written as well as the spoken word was used by him as a weapon with which to combat heresy. It was during his missionary labors in the Chablais that his polemical works began to appear. During those eight years he wrote the *Controversies*, "in his best style though not in his best state". The book reveals the author's deep knowledge of dogmatic and moral theology. The brief conferring on him the title of Doctor of the Universal Church, speaks of these *Controversies* as being "a complete demonstration of the Catholic faith, and a prelude to the definition of the Ecumeni-

cal Council of the Vatican on the primacy and infallibility of the Roman Pontiff".

The book was epoch-making in the polemical literature of the Church. It deserves a close study from every lover of truth. Its pages are dotted in amazing profusion with Biblical and Patristic quotations. Its keenness of thought is rendered not less virile by its gracefulness of style. No other work proves so well that the gentleness of the Saint of Sales was born of the strength of the Lion of Judah. His *Standard of the Cross* is a satisfying explanation of a Catholic's attitude toward the sign of our redemption.

When in 1599 Claude de Granier, Bishop of Geneva, proposed Francis de Sales as his coadjutor, Rome ratified the choice. But before elevating him to the episcopacy, Pope Clement VIII wished to examine him personally before the Sacred College. After a brilliant display of the Saint's versatile knowledge, the Pope exclaimed: "Drink, my son, from your own cistern and from your living well-spring. May your waters issue forth and may they become public fountains where the world may quench its thirst!"

It was at this time he went to Paris concerning the religious affairs of Gex, a French dependency. Here in the theatre of the world, he formed a strong friendship with Cardinal de Berulle, the great Oratorian, who St. Jane Frances said was worthy to direct angels. The saint also learned to appreciate deeply during this visit to Paris the royal secretary, Antoine Deshayes. And Henry IV "wished to make a third in this fair friendship".

On the death of Claude de Granier the labors of St. Francis de Sales came to an end in the Chablais. The results he attained were not less consoling than was the rich harvest being gleaned in Germany at the same time by Blessed Peter Canisius. When he was consecrated Bishop of Geneva on the feast of the Immaculate Conception, 1602, a wider scope was opened to his apostolic zeal. The new dignity brought with it a greater obligation of preaching. This chief duty of a bishop he fulfilled to the letter. He confessed to his friends that he never refused to preach. The Church refers to him as the restorer of sacred eloquence. But his was quite different from the usual pulpit oratory of the day. His sermons

will well repay analysis. They are short and clear, free from pedantry and affectation, but redolent of Holy Scripture. Indeed St. Vincent de Paul spoke of our saint as "*Evangelium loquens*".

His preaching activity was not confined to his own diocese. Students of sacred oratory are familiar with his Lent and Advent sermons at Dijon in 1604, Chambery in 1606, and Grenoble during 1616, 1617 and 1618. Parisians saw him mount the pulpit every day. "Never," said they, "have such holy, apostolic sermons been preached." This means more when we remember that at this time St. Francis de Sales was only one of that brilliant group of orators who have rendered famous the French pulpit of his era. He preached from his heart. "To preach well," he asserted, "it is necessary to love well."

While preaching his soul-stirring sermons during the Lent of 1604 at Dijon, St. Francis de Sales met the Baroness de Chantal. This was the beginning of a historic friendship. In her he at once discerned a woman of heroic mould. Under his masterly guidance she became "the incomparable mother of the Visitation," whose mystic states afforded him his chief material for that golden book, *A Treatise on the Love of God.*

His characteristic simplicity and clearness are manifested in his explanation of the *Canticle of Canticles.* This most mystical book of the Old Testament becomes pregnant with meaning under the scholarly interpretation of one who knew by experimental knowledge whereof he spoke.

As soon as he became Bishop of Geneva St. Francis de Sales instituted systematic catechetical instructions for young and old. The little ones of his flock buzzed about him like so many bees, attracted by his sweetness. He laid down stringent but necessary rules for his clergy, and began a regular personal visitation of his scattered parishes in a mountainous diocese. These journeys made him wittily exclaim, "I have married a poor wife". But no solicitations from friends and relatives could induce him to give her up for one of greater opulence.

This one fact is enough to refute the charge that St. Francis de Sales was the apostle of the upper classes only. True, he knew that the wealthy have souls to save as well as the poor. No one realized more fully than he the dangers of a social

season. His wise direction helped many a young girl and boy to escape existing evils. But while trying to stem the tide of Medicean influence, he never forgot the lowly and the outcast. Indeed the less fortunate claimed the largest share of his affection and attention since in them he saw that multitude for whom the Master had compassion.

As he preached and taught, St. Francis de Sales came in contact with a great many souls. To help this ever-increasing number of penitents he wrote his *Introduction to a Devout Life*. It is too well known to require an analysis. By it the author wishes to make not good angels, but good men and women. It is the quintessence of the saint's spiritual doctrine —a doctrine which he had imbibed years before in Padua from Scupoli's *Spiritual Combat*. After the appearance of his own book, he no longer recommended the little volume which for sixteen years he carried in his pocket and read every day. Even during the lifetime of the author the *Introduction to a Devout Life* was translated into most of the European languages. It aroused the admiration of James I of England, who wondered why one of his clergy could not produce such a book. It is interesting to note the saint's attitude toward frequent Holy Communion at a time when the rigors of Protestantism were at their height. We who are basking in the sunshine of a Catholic Renaissance can little appreciate the chilling blasts of the sixteenth and seventeenth centuries.

In 1616, when the Order of the Visitation had been just six years in existence, St. Francis de Sales gave to the world his *magnum opus*. His *Treatise on the Love of God* is the fruit of his maturity. That it ever appeared in print we owe to the solicitations of St. Jane Frances who was constantly urging her spiritual father to utilize every little morsel of his leisure on this work. While scanning the heights of mystical contemplation, and leading the soul through the devious ways of love divine, the saint's doctrine is eminently practical. In the preface he says: "I have touched on a number of theological questions, proposing not so much what I anciently learned in disputations, as what attention to the service of souls and my twenty-four years spent in holy preaching have made me think most useful." This classic of ascetic literature was published only six years before the author's death, so that

the reader may feel sure he will find in its pages all the saint's teaching in its purity. It is a veritable mine of dogmatic, moral and mystic theology. For fourteen of its lines he had to read twelve hundred folio pages. Its chapters are treatises on most delicate questions. In order to go "deep down into the roots" of the love of God, the author was obliged to stray into many a by-path of the sacred sciences. In consequence he has given us an authorative psychological analysis of the workings of the human soul in its strivings after union with the Infinite.

The Treatise on the Love of God may be compared to a vast cathedral reared on the bedrock of Catholic dogma, every stone of which is held together by the philosophy and theology of the Angelic Doctor. The lucidity of his style, the simplicity of his diction, make Saint Francis de Sales the easiest of all the mystics to understand. But as the Bollandists say when speaking of this characteristic, "it is perhaps more difficult to write exactly on dogmatic, moral and ascetic matters, and to make them understood by the ignorant without incurring the disdain of the learned, than to compose the greatest treatises of theology. This is a difficulty which can be overcome only by the greatest men (*summis viris*)."

In glancing over the pages of this monumental work, the reader is impressed by the aptness and frequency of Scriptural references. Few of the Fathers of the Church are omitted. Pagan as well as Christian philosophers do the author yeoman service. Allusions to tradition and mythology reveal a prodigious memory, while the wealth of imagery is at times bewildering. But like a golden thread running through it all, is the one aim of the saint "to reveal to the soul the love of the Saviour and the Savour of love". Thus he leads Theotimus to heights of which Philothea little dreamed, and in so doing St. Francis de Sales has left to the Church a bulky legacy of theologic lore.

In the midst of his arduous apostolic and literary labors, he managed to carry on a voluminous correspondence. His letters are on a variety of subjects, for his net holds all kinds of fish. Men and women, young and old, rich and poor, learned and ignorant, lay and religious, all are favored by his facile pen. He became all to all that he might gain all for Christ, as the Church says of him in her Collect.

We owe the *Spiritual Conferences* to the retentive memory of the first nuns of the Visitation. While their tone is distinctly *en famille*, they appeal to the devout laity as well as to religious. As Cardinal Wiseman says in his admirable preface to the English edition of 1862, every page furnishes examples of his spirit of considerateness and discernment. The Church tells us that the saint gave to the Visitation "constitutions wonderful for their wisdom, discretion and sweetness". And the *Conferences* are the constitutions applied to the daily life of the nuns.

All the works of St. Francis de Sales, even his opuscula, are clothed in an exquisite style which gives them no small literary value. Matter and form at his hands seem to receive equal attention, although, according to his own words, everything he wrote bore the mark of hurry. His gracefulness of thought and diction have caused so unsympathetic a critic as Sainte-Beuve to acknowledge his superiority of style. His writings contributed greatly toward the formation of modern French. During his century the Romance languages were becoming crystallized. The vernaculars were assuming a literary form. The writings of the saintly Bishop of Geneva have placed his mother tongue under heavy obligations. Sixteen years after his death, the French Academy, then in its infancy, did not hesitate to regard his works as models of French style, "because he has written our language most purely". When in 1877 the Church conferred on him the title Doctor of the Universal Church, she as it were canonized the writings of St. Francis de Sales, setting on them the seal of her approval.

Not without reason has he been called the Doctor of Devotion. All the authorized devotions of the Church appealed to his pious soul. But he recommended to his penitents only a few practised faithfully. The rosary he recited every day. By founding the Order of the Visitation he became the progenitor of the Daughters of Charity, and "the legitimate parent of devotion to the Sacred Heart". The frequency with which he mentions the Heart of the Saviour is striking to even a cursory reader. "I see you are my child", he tells St Jane Frances, "but I see you in the Heart of Jesus". In one of his most confidential outpourings, he writes to her: "I seemed to see you looking at the open side of our Saviour and wishing

to take His Heart to put it into your own as a king in a little kingdom." And again, "the other day considering in prayer the open side of our Lord, and seeing His Heart, it seemed to me that our hearts were all around Him, and doing homage to Him as to the sovereign King of hearts." His sermon on "St. John before the Latin Gate" gives the dogmatic foundation for this touching devotion. He says: "Christ's sacred side was opened first, to show His great desire to give us the blessings of His Heart, and that Heart itself; secondly, to invite us to repose there as our refuge in all our tribulations; thirdly, to see His love, and so be excited to love Him." Just sixty-four years to the day, before St. Margaret Mary had her great revelation, on the day after the octave of Corpus Christi, St. Francis de Sales wrote to his coöperatrix the following lines: "Good morning, my dear Mother! God gave me last night the thought that our house of the Visitation is by His grace noble and important enough to possess its coat-of-arms, its escutcheon, its motto, and its legend. I think then, dear Mother, if you agree, that we shall take for our coat-of-arms, a heart pierced with two arrows, encircled by a crown of thorns, and surmounted by a cross graven with the sacred names of Jesus and Mary. My daughter, when next we meet, I shall tell you a thousand little thoughts that have occurred to me on this matter; for in truth our little congregation is the work of Jesus and Mary. The Saviour when dying generated us by the opening of His Sacred Heart." This tenth day of June 1611, should be a memorable date in the annals of that devotion which to-day is coëxtensive with the Church.

The Church has lived through three centuries of her history since the passing of the gentle Bishop of Geneva on the twenty-eighth day of December 1622. But she holds his name in even greater veneration to-day than did his numerous friends as his mortal remains lay in the little home of the gardener of the Visitation at Lyons. At his death he was mourned by the whole Christian world, for both Catholic and non-Catholic saw in him that fine clay out of which earth's great ones are fashioned. In 1661 Francis de Sales was beatified, and Alexander VII in 1665 placed on his brow the aureola of sainthood. Pius IX signalized the closing year of his pontificate by admitting him into the exclusive circle of the Doctors of the Church.

To merit this honor, according to Leo XII, by his writings the saint must continue even when dead to teach the faithful of Christ. That St. Francis de Sales fulfilled this condition is testified to by the Bull conferring on him the title of Doctor of the Universal Church: "Many homilies, treatises, dissertations and epistles of the holy Bishop of Geneva attest his eminent learning in dogmatic discipline, and his invincible skill in polemics, especially in refuting the errors of the Calvinists —a fact sufficiently evident from the multitude of heretics he brought back to the bosom of the Catholic Church by his writings and eloquence. . . . In St. Francis de Sales therefore has been fulfilled the saying of Ecclesiasticus: 'Many will praise his wisdom; his memory shall not depart, and his name shall be in request from generation unto generation; the nations shall narrate his wisdom, and the Church announce his praise.'"

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IMPORTANCE OF RURAL PARISHES.

UNWARRANTED DIFFIDENCE.

HOWEVER much contributors may differ about the extent to which Faith is imperiled by residence in a large city, no one regrets the presence of large numbers of our Catholic people in country parishes. The protection afforded there is manifest. That the city has dangers for many, if not for all, is undisputed. True, sixty years ago, so great a prelate as the late Archbishop Hughes for a time resisted the advocacy of locating Catholic immigrants on the land. But the experience of two generations since has so thoroughly taught another lesson, that it is doubtful if even one among our hierarchy would not enter enthusiastically into any project looking to the enlargement of the rural population at the sacrifice of members in the city parishes.

But while this community of sentiment prevails in reference to the general aspect of the question, there lurks in the minds of many of our clergy a certain diffidence of accomplishing anything by efforts in that direction. "You cannot resist the most vigorous tendency of the hour," is the common reply.

"We are living in an age," they say, "where great masses of the population from all classes and in every district gravitate toward large cities; there are a thousand reasons for their doing so; almost every consideration leads them there. It is inevitable that Catholics will go with the tide."

All this is too true. But, before resigning ourselves to the inevitable approach of a great evil, might it not be well to ask: "Have we tried?" Is every attempt to be dismissed as futile? If there is one thing more than another to be conceded, if there is one great fact which all must recognize, it is the little or no attention we have given to remedying a condition, the existence of which all are disposed to consider regrettable. Millions after millions of the most devoted Catholics that Europe has seen, came here in their helplessness. We made heroic efforts to give them opportunities of practising their Faith amid the dangers of our great cities; only rarely has anything been done to place them where those dangers did not obtain. Had a modicum of the effort and outlay required to establish and maintain parish schools for constant accessions of poor immigrants been expended on locating them in groups upon the land, no one to-day would look back upon the venture with anything but feelings of the deepest satisfaction. Had anyone a hundred years ago dared to promise that our parish school system, in spite of all the difficulties to be encountered, would eventually assume the proportions we witness in its attainments to-day, he should certainly have been regarded as a misguided visionary. Are a people and a clergy with such a record to faint in presence of this other great undertaking, an undertaking which is constantly revealing itself as one of the great works of zeal in the not too distant future? What wonderful organizations may soon come into existence inspired by the purpose of acquiring land for the children of the Faith, only the prophet can at this stage depict. Meanwhile, the modest efforts of certain pastors and religious societies have accomplished much already.

Influences Accountable for the Depletion of Country Districts.

Generally speaking, Catholics in relation to this endeavor may be classed under three heads—city residents in America,

country residents in America, and immigrants from the old world. Until our social fabric undergo some very extraordinary upheaval, we may as well set the first of these outside our calculations altogether. The young man of city rearing who will reconcile himself to country occupations and country habits of life is so decidedly exceptional as to be quite excluded from our plans. Of all in the past who reached maturity in the city, the number who voluntarily submitted to country life under any circumstances is not far removed from a minus quantity.

Of the second class, our American farm population, the great majority are contented with their lot, and would stay where they are. But ten thousand external influences have been at work to turn them from their present calling and scarcely one to continue them in it. Many intrinsic causes also contribute, such as higher wages, lighter work or shorter hours, places of amusement, etc. Even these would prove ineffective, did not the moral forces with which they come in contact operate in bringing about the same result.

The school system of the country is aimed directly at this. It has been the boast of legislators and supervisors of educational interests that the program of primary schools was framed to conduct pupils by the most direct route to the high school, and similarly, that every subject prescribed for high school work looked primarily to the students' future in the university or in some learned profession. It has been in every way to the interest of both primary and secondary school teachers to have the number entering a more advanced institution as large as possible. Their influence has been altogether in the direction of keeping the boy or girl at school, and by consequence, taking them from the farm. It is very flattering to the good father and mother to hear from the teacher, "Your boy is doing particularly well; his ability is much above the average; it is too bad not to give him a chance." Consequently, though very much needed at home they try to keep him at school, and one more is taken away from the prospect of being a country resident. What the regularly established schools of the State fail to accomplish, something called "business colleges", hanging out a sign in every little town, contrive to effect.

Everyone in the neighborhood whose opinion both child and parents are disposed to respect, commends the course and commends it highly. The local clergyman, physician, attorney, banker, editor, politician and other distinguished visitors to the home all agree in this. With nothing very definite in their promises, they spoke to the boy of a brilliant future, and praised parents who made such noble efforts to advance the future of their family. The atmosphere of the high school was charged with this sentiment and with none other. The press of the land, public platforms, pulpits and similar oracles referred with pride to the large numbers our school system was advancing in the *higher walks of life*. The family were convinced beyond a shadow of doubt that wisdom lay in aspiring to professional and business careers and abandoning the more menial and less promising future that a rural district could provide.

Now, do we ever stop to reflect what would have been the issue if all this glorious array of forces had been faced in the opposite direction? What would have happened if schools, teachers, clergy, physicians, editors, etc.—throughout the land energized every conceivable effort in the endeavor to keep the young people of rural districts upon the farm? Are we quite sure that the cause of civil government, and civil society, would have been jeopardized?

Our Contribution to these Influences.

While all this was going on, where were we? On what side were we throwing our weight? Have there been any more ardent supporters of the "make something of yourself" cry than we? Have we not actually boasted over and over again, in public and private pronouncements, that we were *foremost* in every phase of this movement?

Our clergy everywhere encourage boys and girls to continue at school, altogether regardless of the consideration that continuing at school generally means continuing on the way to an avocation the following up of which is not possible in country districts, regardless also of the further consideration that a growing interest in higher studies is usually accompanied by a declining interest in occupations and ambitions which attend life on the farm. The multiplication of Catholic colleges, by

their very existence, not to speak of their conscious, intentional efforts in that direction, stands out before parents in rural surroundings as a recommendation of the great advantages such institutions are supposed to offer. Editors of Catholic weeklies seem to live in constant dread of the charge of unprogressiveness, did they not put forth their best efforts in urging higher education for the greatest possible number everywhere. Just previous to school opening this year an editorial in an influential Catholic paper began with these words "Schools open next week; every Catholic high school and college in the land should be filled to the utmost capacity". Have we an organ in the English-speaking world persistently daring to have no part in those clamors for the extension of higher education at the inevitable price of rural populations being depleted? A few years ago the Catholic representative of an Irish constituency told the British House of Commons that he cared little for this much-lauded commodity which they presumed to call "education", recognizing, as he did, that there was something of infinitely greater importance. True, such a remark coming from one of his attainments shocked this twentieth-century world. Yet would it not be wholesome to hear sometimes our Catholic editors announce the plain truth, that much of this uncompromising advocacy of learning and the incessant urging upon everyone to become a scholar is merely the worship of a fetish; or that much of the present-day enthusiasm for erecting, maintaining, patronizing great educational institutions is a poor substitute for satisfying the one worthy object of human aspiration, and that we who recognize the one thing necessary feel under no obligation to imitate their blind though strenuous ambitions; that, consequently, preserving a peasant population, though more or less illiterate, in the simple exercise of true Faith is an object much more to be sought after than providing increasing numbers with intellectual endowments?

Means of Preventing the Depletion.

Now, let us suppose what would be the result if the entire force of the Catholic Church in America, through the different means at its disposal, were contributing to the cause of keeping Catholics in the country—contributing just to the extent to

which such a condition is desirable, no further. Or rather, before abandoning the idea altogether, would it not be well to inquire if it is really so that the forces of Catholicity in our midst are hopelessly and absolutely without weight in this matter; if there is no person or no source of influence among us capable of guiding in an issue upon which the eternal salvation of many souls so largely depends?

In the first place, what about the rural pastor? Does anyone suppose that a priest so situated, convinced of the importance of this work, enjoying the confidence of his people, with all the opportunities at his disposal, in the pulpit, in the school or home, could fail, in the course of twenty, ten or even five years to be instrumental in restraining many—both old and young—who otherwise would have yielded to the allurements and the thousand circumstances helping on this perpetual drift cityward? Then, there is the Mission, which in our day reaches every parish, and from which so many wholesome, consoling results are everywhere reported. If it were the practice of missionaries in each parish to devote one entire conference to this subject, should we not expect the faithful during those days, when they come to understand how trivial are all worldly interests and attachments when weighed in the balance against an eternal kingdom on the one hand and eternal suffering on the other, would stand in horror of any fascination calculated to endanger their own or their children's future, and willingly reconcile themselves to the less inviting conditions attending their present situation? The more we think of this the more we should be astonished that missionary bands have up to the present paid so little attention to what everyone within or without the Church considers the growing evil of our day.

What of our Catholic schools? Their number in rural districts is constantly on the increase. We are proud of their efficiency, of the results they give. We know there are many pupils completing their early studies there who give a good account of themselves in schools and institutions more advanced. This is what we hear everywhere and unintermittingly. We have every reason to hope, therefore, that schools and teachers capable of such results could exert an untold influence, were their attention turned to pointing out, in season

and out of season, how much the interest of immortal souls is safeguarded by continuing in the country far removed from the vanity and worldliness, the frivolity and distraction, the pleasure-seeking and dissipation, the temptations and sins, so easily to be met with in large cities. With the young children of the land growing up in this condition, accepting such teaching in much the same spirit as they accept unceasing warnings against the dangers of public schools, mixed marriages, secret societies, the liquor traffic, etc.—their after-lives would, no doubt, be governed by an equal regard for all early impressions so received. I have never heard of a parish school attempting to exert influence in this direction even in the slightest degree. I know of many that are constantly holding out to their pupils a brilliant future in the learned professions or business careers. So long as we allow this attitude of mind to prevail in our primary institutions, we are hardly justified in pleading the impossbility of doing anything to keep Catholic people in the country. We might go on trying to conceive the possibilities of our position, did our colleges, academies and seminaries unite in this propaganda. The supposition that any such action could be hoped for may be visionary in the extreme; the outcome, should such action ever become a reality, no one will consider even doubtful.

Nowhere do Catholic papers find readers so devoted and faithful as in rural Catholic homes. Here the spirit of criticism is almost unknown. This weekly visitor is given lengthy entertainment; its statements are accepted without question, and in the families of long-term subscribers there are few, old or young, who do not sooner or later drink in its words. Sometimes when I read in the columns of these journals reiterated appeals for the support of the Catholic press, I wonder if their editors realize how many faithful disciples they have in that portion of the population from whom least is heard. Now, urging claims of country life, advising its residents to be contented with their state, supporting the wishes of parents who endeavor to have their children remain there, gathering arguments, incidents, statistics from every available source that will have the effect of driving home these convictions more thoroughly, make up a form of literature altogether in keeping with the aims of a Catholic paper. Week after week their pages

decry the public school; they teem with warnings against the demoralizing tendency of theatres and gambling rooms, the irreligious and often licentious atmosphere of what is called "society", the ever-increasing force of Socialism, the outward trend of divorce; they see with certainty that many children of the Church will be carried away in the tide. But they seem to forget that one large section of her children are practically immune to all those dangers, and that, consequently, the most effective means of protecting still greater numbers can be found in maintaining as many of the faithful as possible amid conditions which more than all others guarantee that immunity. What country parish in America is threatened with demoralization from the influences of mixed marriage, divorce, and socialism, or even from the more insidious influences of worldliness, pleasure-seeking, and dissipation? Why then throw up our hands in despair? Why exclaim that all efforts to keep our people in the country must necessarily prove futile, when we have not, up to the present, requisitioned to the task so powerful an engine as the Catholic press.

Financing the Immigrant.

The other possibility—that of settling Catholic immigrants on the land—is a great work, scarcely begun yet. Undertakings so complex require time and organization. Failures in the past should give no cause for discouragement: they are merely necessary steps in a necessary experience. When we hear what has been accomplished in the Argentine or even in some parts of Western Canada, we begin to realize what the outlook is nearer home. We can picture a future in which hundreds of thousands of Europeans, adapted to farming occupations from youth, will be able to carry on in North America the occupations in which their parents and grandparents for generations gave such splendid examples of persevering Faith. Soon this may be the Church's greatest work of zeal on this side of the Atlantic. Immense sums of money, it is true, would be necessary to float a scheme whose dimensions have still to be calculated. Our wealthier Catholics come to understand that colleges, academies and schools have a claim on their surpluses and some have responded generously. Would not the gifts enabling Catholic immigrants to get a start on a farm

advance the cause of Christ and Holy Church in an even more desirable way?

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A CLERICAL CONTEST.

The Rise of Father Beavan.

FATHER BEAVAN had repeatedly told me the story of his coming to Eagle Point.

It was two weeks after his First Mass when, obedient to command, he called on the bishop.

His Lordship was very gracious. "I have a little parish down South", he said, and then paused as if to conjure up a vision of the place. "It is—ah—particularly dear to my heart." He paused again and toyed with his pectoral cross and smiled. "I feel that in giving it to your charge I am confiding to you a great trust. You will find it a difficult corner of the vineyard and for that very reason I have chosen you for the post. You are older than the average neophyte and have had some experience of the world. You will be more resourceful than a younger and less experienced man."

Father Beavan understood. All along, when thinking of his future, he had reasoned that as the latest comer in his class and perhaps the least brilliant he must be content with a comparatively humble task.

"It is Eagle Point," said the bishop.

Father Beavan forced a smile and acquiesced. If half of what he had heard of his future charge were true it was a trust indeed.

Father Beavan developed a penchant for gardening. The soil of part of his garden, he assured me, was sandy and therefore partial to watermelons, and of them he had a goodly supply in season. Cucumbers, onions, horseradish and radishes also figured largely in his productions: "for", said he, "they are stimulative vegetables, and in a place like Eagle Point you need some stimulation. They stimulate me to raise the needed potatoes and cabbage, not to mention the stimulation or encouragement I need for other purposes."

The old bishop had inquired from time to time of Father Beavan how he was getting on. In his old age the saintly prelate became more and more addicted to the adage "Let well enough alone," and thus it happened that Father Beavan continued many years in charge of his first trust.

When the priests donated to the new bishop on his arrival in the diocese the costly limousine, they were perhaps not aware that they were casting bread upon the waters in an accommodated sense. The car was truly a triumph of mechanical skill, beautiful in its proportions and luxurious in its appointments.

The new car appealed to the bishop beyond the scope intended by the donors. Nothing could acquaint him so well with actual conditions in his diocese as an occasional unexpected visit. There would then be absent what was otherwise so pronounced on formal occasions, such as Confirmation, that artificially created atmosphere which lasted during the bishop's stay and then evaporated. The real man and his work could not be properly gauged by such glimpses. Besides, to use the car just for pleasure might not be altogether in keeping with apostolic traditions, whereas for nobler purposes even St. Paul would have welcomed it.

And thus it happened that one day the new bishop came unannounced to Eagle Point. Father Beavan was at work in his garden. He was too busy to give any attention to passing cars and it was only when he heard the latch of his gate click and saw the bishop and his secretary advancing toward his house that he paused in his work. The bishop stopped on seeing Father Beavan, thus forcing him to advance. The appearance of the clerical gardener was not at all clerical. In corduroys and a rough woollen shirt he welcomed his august visitor.

"I am certainly surprised," remarked his Lordship, "to find you not only minus cassock but minus all clerical apparel. At first I could not really believe my eyes that it was you."

"Oh, come in, Bishop", said Father Beavan, "and in just a minute or two I shall be transformed into the 'persona clericalis'. Circumstances alter cases, and I am a victim of circumstances."

Later on, when Father Beavan had reappeared in cassock and Roman collar, his Lordship reverted again to the matter.

"You know", he said, "the new Codex Juris prescribes the clerical garb. And it is not so very long since the Consistorial Congregation stressed this point, while for us the legislation of the Third Council of Baltimore still remains in force."

"Yes, Bishop, I know quite well the import of these laws. But the logic of the situation to me is this. I cannot work in my garden in clerical garb; without the products of the garden I cannot make ends meet; necessitas non novit legem; ergo."

"Oh", and the bishop looked surprised, indeed, "I thought your gardening only a hobby."

The bishop had utilized the absence of Father Beavan to glance at his library or rather his collection of books.

"By the way," observed the bishop, "what I would expect to find in your library is a copy of the new Canon Law, a good commentary to it and a standard Moral Theology revised in keeping with the new Code—in fact, modern helps in place of the relics of ancient seminary days which I see here."

"To be sure, Bishop, I have made a beginning with a copy of the Code and a compendium of Moral Theology which I have upstairs and I have been planning the acquisition of more; and if I had no poor to make inroads on my slender purse perhaps I should have a goodly array of new books by this time. As it is, I wait and filch."

"Filch?"

"Yes. My neighbors have better libraries and I am free to consult them and bear away all my memory will retain."

"And your memory?"

"Is fair", modestly asserted Father Beavan.

On leaving, the bishop fell to reflecting on the strange discrepancies between theory and practice. And it did not seem clear to him that he had scored a point by championing the letter of the law.

When the diocesan paper announced a concursus to fill the vacancy created by the death of Father Hilary, a goodly number of the brethren entered the lists as candidates for the place. The parish, though not regarded as of the best, had many advantages. The parish buildings were large and com-

modious and the town, located on the main line of the railroad, was easy of access from various points. Being an appointment closely affecting us and our mystic circle we all decided to go up to the contest.

On the day appointed we assembled at the Cathedral hall. The Vicar General was to preside. Small tables were provided for the contestants. On each was placed a sealed envelope containing the subjects for examination, stationery, and an envelope to be sealed after enclosing the answers in writing.

As is usual in such cases, we conversed informally and renewed old acquaintances during the leisure preceding the appearance of the Vicar General. To my great surprise Father Beavan was among the contestants and most of those present crowded about him.

"How now, Father Beavan," commented an aged priest attached to the Cathedral, "are you minded to desert your corner of the vineyard and move higher up?"

"Yes, that is, perhaps," replied Father Beavan with a twinkle.

"We are certainly glad to see you here. It seems to me to be the first time you have ever attended any such gathering."

"The force of circumstances," explained Fr. Beavan. "Some time ago the bishop took me by surprise and was much taken back by the appointments of my library and he expressed some misgivings as to whether my theological knowledge is in keeping with the new requirements. So I have since desired a test of fitness to satify myself and others."

"You mean to prove your knowledge and exonerate your appointment?"

"That were desirable, indeed."

The list of questions was worked out with a certain finesse characteristic of such documents, and I felt satisfied that anyone answering them fully could be appointed to any parochial charge in as far as knowledge was called for.

How very different had been my first examination for the *cura*. The two examiners had not progressed far with the questions when they themselves became involved in a controversy over some point regarding Grace. The encounter left me free from further interrogations and presently the Auxiliary, looking in, must needs ask a question too.

"What is my titular see?"

"Oropolis," I duly replied.

"And where in the world is this Oropolis?"

"I do not know, Bishop."

"Well, neither do I," said his Lordship and with that was gone.

As each candidate ended his labors he handed over his envelope and left. Oral examination was to be resorted to if several contestants measured up equally well.

"We shall have one consolation," Father Egan remarked on our return, "whoever secures that appointment will have to know a goodly bit of theology and we can welcome him to our mystic circle without misgivings."

After a delay of several weeks the diocesan paper finally published this short announcement:

> Father Beavan has been appointed pastor of Curfew Centre to succeed the late Father Hilary. He will be installed by the Very Rev. Vicar General on the 23rd instant.

We discussed the appointment at our next *conveniat.* We were all delighted; for we regarded it as a case of merit coming into its own, though it did appear strange that among so many candidates Fr. Beavan should be the undisputed victor.

At the banquet following the installation the Vicar General presided. When the tables had been cleared he rose.

"Reverend Fathers," he said, "there is no doubt in my mind but that you all are very glad with Father Beavan to-day. We all know the many hardships he has had to contend with in the years since his first appointment. We have admired his courage, his energy, his resourcefulness, his perseverance—his horticultural successes; and his advancement to-day is a source of gratification to each and every one of us. He deserved the appointment by his faithfulness in the smaller place. He merited the appointment, too, by the very fine result of the examination. In the many years of my connexion with such matters I have not met with a fuller or more satisfying demonstration of knowledge."

We all cheered lustily.

"Curiosity has prompted me to ask of Father Beavan his motto in regard to study and he has told me that it is that of St. Francis de Sales written on the eve of his consecration; 'Each day I must acquire some new item of knowledge useful and in keeping with my state.' I trust that I do not violate a confidence in mentioning and commending this motto to you."

The speaker paused. After some deliberation he finally continued:

"And, Reverend Fathers, in all my experience I have never seen evidenced so nobly the spirit of chivalry so characteristic of the clerical heart as in this recent contest of knowledge and, as it happens, also of charity. Of all the papers handed in during the examination—there were fifteen in all—none were *ad rem* but that of Father Beavan. As a result of that examination I have several papers containing miscellaneous advice on diocesan welfare, and I further have five poems more or less atrocious which, after a while, as part of this celebration I propose to inflict on you."

Then pandemonium broke loose and we cheered and sang and some of the young men—truth compels me to say—catcalled as in college days.

FR. GALIN.

Analecta.

ACTA PII PP. XI.

Epistola Apostolica

AD EMUM P. D. CAIETANUM BISLETI S. R. E. CARDINALEM PROTODIACONUM PRAEFECTUM SACRI CONSILII SEMINARIIS ET STUDIORUM UNIVERSITATIBUS CURANDIS: DE SEMINARIIS ET DE STUDIIS CLERICORUM.

PIUS PP. XI.

DILECTE FILI NOSTER
SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Officiorum omnium sanctissimorum, quaecumque Apostolici muneris amplitudo complectitur, nullum sane nec maius est patet latius, quam curare et efficere ut Ecclesiae ad divina sua munia obeunda bonorum ministrorum satis magna copia suppetat. Id enim est eiusmodi, quod Ecclesiae et dignitatem et efficientiam et vitam ipsam coniunctam habet; quodque ad salutem humani generis tam interest quam quod maxime: siquidem quae mundo parta sunt a Iesu Christo Redemptore immensa beneficia, ea non cum hominibus nisi per " ministros Christi et dispensatores mysteriorum Dei " communicantur. Iam vero ex hac beati Petri Cathedra, in qua nullo merito Nostro divinitus collocati sumus, circumspicientibus Nobis eum, qui proximis Nostris curis demandatus est, orbem catholicum, existimare licet ex una parte quae et quam magnae

sint animarum necessitates, ex altera autem quam non eis plurifariam clerus, pro sua praesertim paucitate, sufficiat: difficultatesque ad eum rite supplendum, quae iam gravissimae aderant, quanto factae sint recentis belli damnis iacturisque graviores. Quod si omnibus, quotquot divinae gloriae alienaeque saluti student, longeque ante alios sacris Pastoribus, permolestum accidat oportet, facile intelligitur Nos, cum omnium Ecclesiarum curam sustineamus, multo vehementius quam ceteros, eam ipsam ob causam anxios esse atque sollicitos. Itaque in exordio Pontificatus maximi nihil Nobis est antiquius, quam singulare quoddam studium ad rem tanti momenti conferre: praecipueque advocatam adhibere operam istius Urbani Consilii cuius est educationem doctrinamque sacrae iuventutis universae moderari. Novimus enim multa iam a decessoribus Nostris eodem Consilio, ut instrumento, usis peropportune esse praescripta, quae Nos et valde probamus omnia et Nostrae auctoritatis suffragio confirmamus: verum nonnulla ex iis sunt, quae omnino volumus eo vel impensius urgeri, tamquam sancto proposito maxime conducibilia. Quapropter ad te, dilecte fili Noster, eiusdem sacri Consilii praefectum, has damus litteras, ut quemadmodum huius Nostrae tantae sollicitudinis in primis es particeps, ita ad ea significanda quae eamdem levare possunt, te ipso interprete utamur.

Principio, quoniam sacri ordinis Ecclesiaeque rationes artissime, uti diximus, inter se cohaerent, non est dubitandum quin omni tempore satis hominum a Deo ad sacerdotium destinetur; alioquin necessaria in re Deus unquam deesset Ecclesiae suae, quod nefas est dicere.

Quamquam hac ipsa in re, aeque ac in ceteris quae ad communem animarum salutem opus sunt, ea divinae providentiae lex valet, ut communes preces amplissimum locum habeant ad impetrandum. Apertum enim notumque omnibus est illud: *Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.*[1] Quoniam igitur huic officio optimus quisque satisfacere, Ecclesia praeeunte, consuevit, iam et candidatorum ad sacra numerus accrescat, in primis servari cupimus optamusque quod

[1] Matth. IX, 37, 38.

in iuris canonici Codice ita praescriptum est: *Dent operam sacerdotes, praesertim parochi, ut pueros, qui indicia praebeant ecclesiasticae vocationis, peculiaribus curis a saeculi contagiis arceant, ad pietatem informent, primis litterarum studiis imbuant divinaeque in eis vocationis germen foveant.*[2] Qui quidem, ubi maturum tempus esse iudicaverint, suos alumnos studebunt sacro alicui Seminario tradere in disciplinam, ut in eis quod ipsi inchoaverint, rite perficiatur. Quod si huic rei tenuitas adolescentulorum fuerit impedimento, nec sacerdotes sumptus suppeditare ipsi possint, bonorum animos excitent ad succurrendum, proposita rei tum sanctitate, tum etiam incredibili utilitate. Quo loco facere non possumus quin rogemus omnes, quicumque Ecclesiam diligunt, ut illud "Opus vocationum ecclesiasticarum" quod, pueris spei bonae et domi et apud parochos et intra Seminariorum septa sedulo adiuvandis, salubriter institutum est, omni foveant studio atque promoveant.

Illud enimvero maximae Nobis est curae, modisque omnibus efficiendum est, quod decessores Nostri Leo XIII et Pius X saepius praeceperunt, ut sacra Seminaria, nisi ad eam rem, cuius causâ condita sunt, ne adhibeantur, id est ad sacrorum administros, ut oportet, instituendos. Quare non modo in eis locus esse non debet pueris vel adolescentulis, qui nullam ad sacerdotium praeferant propensionem voluntatis—horum enim consuetudo clericis mirum quantum obest—sed etiam cum pietatis exercitationes, tum ratio studiorum, tum ipsum gubernationis genus huc omnino spectent oportet, ut ad perfunctionem divini muneris accommodate alumnorum animi praeparentur. Haec esto Seminariorum omnium, nullo excepto, sanctissima lex; cui quidem si religiosius usque adhuc obtemperatum esset, tanta fere ubique non esset paucitas sacerdotum. Nam hoc est in proclivi, quae non congruenter suae propriae naturae regantur Seminaria, ea suum quidem retinere nomen, re autem vera societati civili multum prodesse posse, at sacro ordini vix aliquid aut omnino nihil proficere.

Iam quomodo constituta esse oporteat Seminaria ut idonea exsistant sacerdotibus educandis, qui et a pietate et a doctrina bene instructi sint, non est Nobis in animo hic explicare: dumtaxat nonnulla sunt, quae praecipue, ut maximi momenti

[2] Can. 1353.

et ponderis, cupimus, dilecte fili Noster, universos sacrorum Antistites diligenter attendere.

Primum est de linguae latinae studio in litterariis clericorum ludis omni cura fovendo atque provehendo, quam linguam scientia et usu habere perceptam, non tam humanitatis et litterarum, quam religionis interest. Etenim Ecclesia, ut quae et nationes omnes complexu suo contineat, et usque ad consummationem saeculorum sit permansura, et prorsus a sui gubernatione vulgus arceat, sermonem suapte natura requirit universalem, immutabilem, non vulgarem. Huiusmodi cum sit sermo latinus, divinitus provisum est ut is mirifico esset usui Ecclesiae docenti, idemque Christifidelibus doctioribus ex omni gente magnum ministraret vinculum unitatis; iis dando scilicet non solum unde, vel locorum intervallo disiuncti vel in unum locum congregati, facile inter se sensa mentis et consilia conferrent, sed etiam, quod maius est, unde, quae Ecclesiae matris sunt, altius cognoscerent et cum Ecclesiae capite artius cohaererent. Utraque de causa, ut cetera omittamus, liquet clerum, ante alios, latinae linguae perstudiosum esse oportere; neque enim hic laudes persequimur, quibus hoc commendatur loquendi genus, pressum, locuples, numerosum, maiestatis plenum et dignitatis quod mire dixeris comparatum ad serviendum Romani Pontificatus gloriae, ad quem ipsa Imperii sedes tamquam hereditate pervenerit. Quod si in quopiam homine laico, qui quidem sit tinctus litteris, latinae linguae, quam dicere *catholicam* vere possumus, ignoratio quemdam amoris erga Ecclesiam languorem indicat, quanto magis omnes clericos, quotquot sunt, decet eiusdem linguae satis gnaros esse atque peritos! Horum profecto est latinitatem tanto tueri constantius, quanto a sapientiae catholicae adversariis qui saec. XVI Europae in una Fidei doctrina consensionem labefactarunt, acrius eam norunt oppugnatam. Quare—quod ipsum in iure canonico cautum est—[3] in litterarum ludis, ubi spes sacri ordinis adolescunt, accuratissime sermone latino volumus alumnos institui, hanc etiam ob causam, ne deinde, cum ad maiores disciplinas accesserint, quae latine utique et tradendae et percipiendae sunt, fiat, ut prae sermonis inscitia plenam doctrinarum intelligentiam assequi non possint, nedum

[3] Cod. I. C., can. 1364.

se exercere scholasticis illis disputationibus, quibus egregie iuvenum acuuntur ingenia ad defensionem veritatis. Ita iam non continget, quod saepius dolemus fieri, ut nostri clerici sacerdotesque, cum haud satis operae litterarum latinarum studio dederint, neglectis Patrum Doctorumque Ecclesiae copiosis voluminibus, quibus Fidei dogmata exhibentur cum dilucide proposita tum invicte defensa, idoneam sibi doctrinae copiam a recentioribus petant auctoribus, in quibus fere non modo perspicuum dicendi genus et accurata disserendi ratio solet, sed fidelis etiam dogmatum interpretatio desiderari. Quae igitur Paulus Timotheum admonuit: *Formam habe sanorum verborum*[4] . . . *Depositum custodi, devitans profanas vocum novitates, oppositiones falsi nominis scientiae, quam quidam promittentes circa fidem exciderunt*,[5] haec, si unquam alias, his praesertim temporibus valent, cum varias errorum fallacias, scientiae nomine specieque obtectas, nimis multi usque quaque venditare consueverunt. Has autem quis detegere possit ac redarguere, nisi Fidei dogmatum probe sensum teneat vimque verborum quibus solemniter sunt expressa, denique nisi ipsum, quo Ecclesia utitur, sermonem calleat?

Alterum in quo singularem Episcoporum vigilantiam requirimus, ad altiora adolescentis cleri studia pertinet. Omnino quae hac de re sunt in iure canonico providentissime statuta,[6] ea sancte inviolateque observari debent, si quidem consilium est sacerdotum parare copiam, qui tantae magnitudini muneris impares non sint. Confecto igitur litterarum curriculo, nostri alumni, ut sacrae Theologiae aptam praeparationem adhibeant, minimum biennio diligentissime in Philosophiae studio versentur. *Scholasticam* intelligimus Philosophiam, a sanctis Patribus Scholaeque Doctoribus quadam laborum continuatione naviter expolitam, ac denique opera et ingenio Thomae Aquinatis ad summum perfectionis gradum adductam, quam quidem decessor Noster illustris Leo XIII "Fidei propugnaculum ac veluti firmum Religionis munimentum"[7] appellare non dubitavit. Profecto ipsius Leonis magna laus est Philosophiam Christianam, excitato Doctoris Angelici amore cultuque, in-

[4] II Tim. 1:13.
[5] I Tim. 6:20, 21.
[6] Cod. I. C., can. 1365 et 1366.
[7] Litt. Enc. *Aeterni Patris.*

staurasse: atque etiam sic iudicamus, omnium rerum, quas in diuturno Pontificatu pro Ecclesia et pro societate civili utilissime gesserit, hoc adeo fuisse caput, ut si cetera non adessent, haec una res satis esset ad tanti Pontificis nomen immortalitati commendandum. Itaque in primis sibi curae habeant magistri Philosophiae in hac disciplina clericis tradenda non solum rationem seu methodum, verum etiam doctrinam et principia sequi sancti Thomae: idque eo faciant vel studiosius, quod sciunt nullum Ecclesiae Doctorem *modernistis* ceterisque fidei catholicae hostibus ita esse terrori ac formidini, ut Aquinatem.

Quod autem de Philosophia dicimus, idem est de sacrae Theologiae disciplina intelligendum. Nam, ut Sixti V verbis utamur: "Huius quidem tam salutaris scientiae cognitio et exercitatio, quae ab uberrimis divinarum Litterarum, Summorum Pontificum, Sanctorum Patrum et Conciliorum fontibus dimanat, certe semper maximum Ecclesiae adiumentum afferre potuit, sive ad Scripturas ipsas vere et sane intelligendas et interpretandas, sive ad Patres securius et utilius perlegendos et explicandos, sive ad varios errores et haereses detegendas et refellendas; his vero novissimis diebus, quibus iam advenerunt tempora illa periculosa ab Apostolo descripta, et homines blasphemi, superbi et seductores proficiunt in peius, errantes et alios in errorem mittentes, sane catholicae Fidei dogmatibus confirmandis et haeresibus confutandis pernecessaria est." [8] Etenim id quod efficit ut hoc disciplinae genus vim scientiae veri nominis habeat, in eoque—ut desideratissimus decessor Noster praeclare ait [9]—"plena sit, quantum per humanam rationem licet, explicatio invictaque defensio traditae divinitus veritatis," nihil est aliud nisi Philosophia Scholastica, duce et magistro Aquinate, in usum ipsius sacrae disciplinae conversa. Hinc "apta illa et inter se nexa rerum et causarum cohaerentia, ille ordo et dispositio tamquam militum in pugnando instructio, illae dilucidae definitiones et distinctiones, illa argumentorum firmitas et acutissimae disputationes, quibus lux a tenebris, verum a falso distinguitur, haereticorum mendacia, multis praestigiis et fallaciis involuta, tamquam veste detracta, pate-

[8] Bulla *Triumphantis*, an. 1588.

[9] BENEDICTUS XV, Motu proprio *De Romana Sancti Thomae Academia*, an. 1914.

fiunt et denudantur." [10] Consequens est, non bene sacrae iuventuti consulere, qui omnem de Theologia institutionem, scholastica ratione neglecta, ad *positivam methodum*, ut dicitur, exigendam putent; multoque minus eos officio suo satisfacere, qui huius doctrinae magisterium non aliter exerceant, nisi ordinem seriemque dogmatum atque haeresum doctis disquisitionibus exsequendo. Illa enim positiva methodus necessario quidem scholasticae adiungenda est, sed sola non sufficit; cum bene comparari nostros oporteat ad Fidei veritatem non modo convincendam, sed illustrandam etiam ac defendendam; Fidei autem dogmata contrariosque errores ex ordine temporum recensere, ecclesiasticae quidem historiae est, non vero munus Theologiae.

Tertio loco, quod ad clericorum studia pertinet, qui, pro conscientia officii, ea moderetur, non is profecto praescriptiones iuris canonici negliget de Theologia *pastorali*: [11] imo plurimum tribuet huic disciplinae, qua quidem proxime animarum quaeritur salus. Nec vero dumtaxat, quam sancte sint divina tractanda, praecipiet; sed praeterea quemadmodum sint maiore semper cum fructu hominibus applicanda. In quo ei erit temporum habenda ratio diligentissime. Multa enim in populi christiani mores rerum cursus induxit, patrum nostrorum inaudita temporibus: quae pernovisse hodie sacerdotem oportet, ut nova novis remedia malis in Iesu Christi virtute reperiat, et salutarem Religionis vim in omnes venas afferat humanae societatis.

Denique scito, dilecte Fili Noster, admodum cordi Nobis illud esse quod pariter in iuris canonici Codice statuitur: *Si constitui Seminarium dioecesanum nequeat, aut in constituto Seminario conveniens institutio, praesertim in philosophicis ac theologicis disciplinis, desideretur, Episcopus alumnos in alienum Seminarium mittat, nisi Seminarium interdioecesanum vel regionale, auctoritate apostolica, constitutum fuerit.*[12] In quo quidem optandum est ut Episcopi, quorum id refert, Apostolicae Sedis providentiam aestiment eique libentibus animis suffragentur. Quam multi enim sunt, qui vel moderatorum praeceptorumque inopia, vel fortunarum angustiis, vel alia de

[10] Sixtus V, l. c.
[11] Cod. I. C., can. 1365, § 3.
[12] Can. 1354, § 3.

causa nequeunt adolescentes clericos, si quos habent maioribus studiis maturos, apud se curare, ut dignum est, instituendos? Iis igitur, ut possent permagno sui muneris officio fungi, opportune haec Apostolica Sedes opitulata est, conditis, maxime per Italiam, in singularum regionum commodum, nonnullis Seminariis, iisque praesidum doctorumque nobilitate florentibus, unde sacerdotes exsisterent ad omne opus bonum instructi, paratique se devovere totos Dei gloriae animarumque saluti. Nos equidem id instituti genus, in quo sapientia aeque ac munificentia decessorum Nostrorum Pii X et Benedicti XV spectata est, cum sartum et tectum conservare volumus, tum etiam, quantum est in Nobis, omni ope in maius provehere.—At vero par est et consentaneum, sacrorum quoque Antistites, qui eius sint regionis, cuius gratia Seminarium huiusmodi sit excitatum, debere omnes eidem pro virili parte prospicere. Quos quidem rogamus, ne inviti id faciant, quod non solum communis ab eis, sed propriae etiam ipsorum utilitatis ratio postulat. Etenim si reputaverint—quod res est—suam cuiusque causam hic agi, et Seminarium interdioecesanum vel regionale suarum cuique dioecesium Seminarii maioris instar esse, in quo ipsi eadem iura eademque officia singuli habeant, nihil sane, quod intelligant a se in eius bonum conferri posse, unquam recusabunt.

Haec habuimus, dilecte Fili Noster, ad te de clericorum institutione scribere. Iam istius, cui praees, Urbani Consilii erit curare, ut tum in sacris Seminariis Collegiisque clericorum, tum in magnis Lyceis et *facultatibus* seu doctorum ordinibus, quicumque eidem Consilio subiecti sunt, ea diligenter ubique ad effectum adducantur. Eadem ipsa igitur, ex auctoritate Nostra, omnibus, quorum interest, tu significabis. Deprecante autem Virgine beatissima, Eius Matre qui est *Sacerdos in aeternum*, confidimus rem magno cum emolumento sacri ordinis, Dei miserentis gratia, successuram.

Auspicem interea divinorum munerum ac peculiaris Nostrae benevolentiae testem, apostolicam benedictionem tibi, dilecte Fili Noster, amantissime impertimus.

Datum Romae apud Sanctum Petrum die 1 mensis augusti, anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

SACRA CONGREGATIO RITUUM.

I.

DUBIA VARIA.

Sacerdos Iosephus Machers, qui pro dioecesi Hildesiensi *Directorium ecclesiasticum* componere debet, de consensu sui Rmi Episcopi, sequentia dubia, pro benigna responsione, Sacrorum Rituum Congregationi humiliter subiecit; nimirum:

A—De Festo Patroni principalis eiusque Octava.

I. Si Missa Patroni principalis vel saltem Evangelium non est determinatum, licetne diebus infra Octavam necnon in die Octava (secundum Rubricas novi Missalis ante Cummune unius Martyris et ante Missas votivas ad diversa positas) aliam Missam vel aliud Evangelium ex eodem Communi sumere atque in die Festi, an Missam vel Evangelium pro Festo electum per totam Octavam legere oportet?

II. Et si *affirmative* ad primam partem, licetne in casu etiam Lectiones trium Nocturnorum Officii ad libitum ex Lectionibus diversis eiusdem Communis eligere, observata tantum regula, quod Missae et Officii Evangelium idem esse debet?

B—De Feriis Rogationum.

III. In Missa Rogationum, si ad Processionem celebratur in ecclesia, ubi etiam Missa de die, sine cantu celebratur, utrum Commemorationes speciales fieri debent an non?

C—De Missis defunctorum.

IV. Si Missa celebratur pro defuncto nondum sepulto, cum vel sine cantu, diebus quibus Missas quotidianas pro defunctis in cantu resp. sine cantu celebrare licet, utrum in omnibus ecclesiis et oratoriis Missa pro die obitus cum unica Oratione uti oportet?

V. Et si *affirmative*, licetne hanc Missam etiam post sepulturam celebrare, si Missa exequialis rationabilem ob causam celebrata nondum est?

VI. Diebus ut supra liberis licetne plures Missas, de die III, VII, XXX, opportuniore post acceptum nuntium, anniversaria, etiam late sumpta, celebrare, an unam tantum?

VII. Missa cantata in anniversariis, quae extra diem obitus ex fundatione celebratur, vel quae pro omnibus defunctis ali-

cuius coetus semel quolibet anno habetur, utrum eo tantum casu gaudet privilegio, quo certa dies in fundatione vel ex consuetudine coetus est determinata, an etiam, quo dies ad libitum celebrantis vel coetus eligitur?

D—De solemnitatibus Festorum Motu proprio Abhinc duos annos *in Dominicas translatis.*

VIII. Missa de solemnitate, ex Decreto generali S. R. C. super Motu proprio *Abhinc duos annos* in Dominicam translata, num a parocho pro populo applicari potest, secundum *Additiones et variationes in Rubricis Missalis*, II, n. 11, an non?

IX. In dicta Missa, si est de Festo duplici I classis, num Commemorationes omnes sunt faciendae, quae fierent, si Festum in Dominica occurreret (secundum Decretum generale S. R. C. super Motu proprio dicto), an illae tantum, quae fiunt in Missa votiva solemni pro re gravi et publica simul causa (cr. *Add. et variat.*, V, 3).

X. In dicta Missa, de ritu duplici I sive II classis, num Symbolum est dicendum, etiamsi Missa Festi per se Symbolo caret nec Commemoratio Dominicae alteriusque Officii, quod Symbolum requirit, facienda est, an omittitur?

XI. Praefatio in dicta Missa, si Praefatio propria deest ac Missa sine Commemoratione diei celebratur, estne communis?

E—De Missa in honorem Ssmi Cordis Iesu prima Feria VI mensis celebranda.

XII. Si dicta Feria VI inciderit in die, qua de Festo Christi Domini fiat Officium aut Commemoratio aut occurrat Vigilia aut dies infra Octavam, quamvis Simplicem, loco Missae de Ssmo Corde, num semper Missa de Festo aut de Vigilia aut de Octava celebranda est, excepto casu, quo occurrat Festum duplex I classis vel Commemoratio Omnium Fidelium Defunctorum?

XIII. *Et si affirmative*, num ista Missa admittit Commemorationes tantum de duplici secundae classis et de Feria maiore?

XIV. Si dicta Feria VI inciderit in Festo duplici I classis, quod non est Christi Domini, num in Missa loco dictae Missae de Ssmo Corde alias celebrandae, Oratio de Ssmo Corde sub una conclusione cum prima addi potest? (cfr. *Add. et variat.*, II, 3) et num in casu Commemorationes praeter supradictas omittuntur?

XV. Si dicta Feria VI inciderit infra Octavam Pentecostes, in Missa de die, loco Missae de Ssmo Corde alias celebrandae, estne dicenda una tantum Oratio?

F—De Evangeliis in fine Missae.

XVI. Evangelium, quod in certis Festis B. M. V. sumitur de Communi Festorum B. M. V. estne Evangelium stricte proprium an non?

XVII. Evangelia, quae dicuntur in Festis Angelorum, S. Pauli Apostoli, SS. Simonis et Iudae Apostolorum, SS. Marci et Lucae Evangelistarum, S. Stephani Protomartyris suntne stricte propria?

XVIII. Evangelium de Octava SS. Petri et Pauli Apostolorum, sub die 3 et 4 mensis iulii notatum, estne stricte proprium? Et si *affirmative*, rectene sic proceditur: Si die 4 mensis iulii Officium est de Octava, in Officio de Festo resp. Dominica, quod die 3 mensis iulii fiet, ultimum Evangelium non legitur de Octava, sin autem utraque die Commemoratio tantum fit de Octava, die priori Evangelium de Octava legitur in fine, die vero posteriori non?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, omnibus perpensis, propositis dubiis ita respondendum censuit:

Ad I. *Negative* ad primam partem, *affirmative* ad secundam partem.

Ad II. Quoad Lectiones III Nocturni, provisum in primo. Quoad alias Lectiones, *affirmative.*

Ad III. *Affirmative*, nisi Missa lecta de die fuerit Conventualis.

Ad IV. *Affirmative.*

Ad V. *Negative.*

Ad VI. *Affirmative* ad I partem, *negative* ad II partem.

Ad VII. *Negative* ad I partem, *affirmative* ad II partem.

Ad VIII. *Negative*, nisi agatur de Missis comprehensis etiam in novis Rubricis Missalis Romani, tit. IV.

Ad IX et X. *Negative* ad I partem, *affirmative* ad II partem.

Ad XI et XII. *Affirmative.*

Ad XIII. Serventur novae Rubricae Missalis Romani, tit. V, n. III et IV.

Ad XIV. Serventur novae Rubricae Missalis Romani, tit. V, n. III et IV, quoad Missas votivas solemnes pro re gravi et publica simul causa.

Ad XV. *Affirmative* ratione Commemorationis Missae de Ssmo Corde Iesu, admissis tamen, si quae sint, collectis imperatis pro re gravi.

Ad XVI et XVII. Provisum per Decretum de Evangeliis in fine Missae legendis diei 29 aprilis 1922 (*Acta Ap. Sedis*, p. 356 et seq.).

Ad XVIII. *Affirmative*, et legatur ipsum Evangelium prima die qua fiet Octavae commemoratio, etsi dein persolvendum sit Officium eiusdem Octavae.

Atque ita rescripsit ac declaravit die 16 iunii 1922.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

II.

DE CINERIBUS BENEDICTIS IMPONENDIS EXTRA FERIAM IV CINERUM.

Revmus Archiepiscopus Aquen. Sacrae Rituum Congregationi ea quae sequuntur reverenter exposuit, nimirum:

Abhinc a multis annis in archidioecesi Aquensi viget consuetudo, in nonnullis sive piarum domorum sive paroeciarum ecclesiis, imponendi fidelibus, prima Dominica quadragesimali, cineres praecedenti Feria IV Cinerum benedictos. Sic enim omnes fideles facilius recipiunt cineres, potius die dominicali quam feriali ecclesiam adeuntes; quaeritur:

Potestne permitti talis usus?

Sacra Rituum Congregatio, exquisito specialis Commissionis voto atque attentis expositis peculiaribus adiunctis, respondendum censuit: *Ad mentem.* Die 30 iunii 1922.

Mens est: *Affirmative* in casu; dummodo Feria IV Cinerum ritus benedictionis et impositionis cinerum expletus fuerit, iuxta Missale Romanum et Dominica prima in Quadragesima post expletam Missam aut extra Missam fiat impositio eorumdem cinerum.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTER on seminaries and clerical studies.

SACRED CONGREGATION OF RITES (1) answers several difficulties relating to Patronal Feasts, Rogation Days, Mass of the Dead, Solemnities of Feasts transferred to Sundays, Mass in honor of the Sacred Heart on first Fridays, and last Gospel; (2) also doubts concerning distribution of blessed ashes on the first Sunday of Lent.

OUR COEVALS IN THE HIERARCHY.

Like will to like.—*Heywood's Proverbes.*

Pares autem cum paribus, vetere proverbio, facillime congregantur.—*Cicero, Sen. 3, 7.*

The latch-key which opens into the chambers of my inner consciousness fits, as I have sufficient reason to believe, the private apartments of a good many other people's thoughts.—*O. W. Holmes.*

Readers of Mark Twain's *Roughing It*, which was published just half a century ago, will recall his account of the journey by stage-coach across the western prairies, his explanation that the limited amount of baggage allowed restricted the number of books carried with him to a copy of the United States statutes and the Unabridged Dictionary, and his statement that he had many an exciting day on the trip "reading the statutes and the dictionary, and wondering how the characters would turn out". In so far as a coördinated story—with plot, personages, and incidents—is concerned, one volume on the average cleric's desk or table, the *Official Catholic Directory*, is practically the equivalent of Mark's travelling library. It is a work of reference only, to be consulted as occasion requires for names and addresses, for church and school statistics, and for various other kinds of ecclesiastical information.

Like every other work of reference, however, the Directory contains the raw, undigested material of a good many interesting narratives. The collation, or the bringing together and comparing, of a number of items of information of a like kind may readily change a dry table of statistics or a series of abstract figures into the concrete presentation of a story replete with human interest, and with a consequent appeal to a wide variety of tastes. As a case in point, the Directory supplies the names of the prelates who spiritually govern the fourteen archdioceses and eighty-six dioceses of this country: and, moreover, gives (with only a few exceptions) the dates of the ordination and the consecration of these prelates. Obviously, these dates are sufficient data from which to calculate a number of interesting averages; the average age at which an American cleric becomes a bishop, the average number of years between his ordination and his consecration, the average period between his consecration as bishop and his promotion to an archbishopric, etc., etc.

Of more personal interest, perhaps, to the individual readers of the REVIEW is the information suggested by the title of this paper, the enumeration of such prelates as are of the same, or about the same, age as themselves. In the present writer's personal experience, a not uncommon question in clerical circles has to do with the years of such and such a Bishop or Archbishop. "I see Bishop X has been making a strong speech on the indecency of women's dress. About how old a man would he be?"—"The papers announce Father Y's appointment to the see of Clementia. Isn't he rather a young man to be named a Bishop?—"Who are the oldest and the youngest members of the hierarchy?" These and similar queries have been so often put in the writer's hearing that, a few weeks ago, he took the trouble of committing to memory, from the Directory of 1922, the names of the one hundred archdioceses and dioceses in this country, with the names of their incumbents, and the specific years in which these incumbents were ordained, consecrated, and, as regards fourteen of them, promoted to the headship of our different ecclesiastical provinces. As a result, he feels competent to answer questions like the foregoing with only a slight effort of the memory and without consulting the Directory. The psychological process of memorizing these

four hundred and odd names and dates, and the employment of the figure alphabet as a part of that process, might prove interesting to some readers; but its discussion is foreign to the purpose of the present article.

What is not foreign to that purpose, but on the contrary entirely germane thereto, is the statement that to talk or write about persons rather than things is no indication that one is either narrow-minded or unduly gossipy. It is entirely natural that even the most broad-minded persons should take an interest in facts concerning such of their fellows as have attained distinction in any sphere of activity, and the interest is apt, of course, to be especially vivid when that sphere happens to be the one in which they themselves are engaged. As a metropolitan editor has recently said: "No better proof of the great interest the American public has in the personalities of famous men could be had than that offered by the list of books other than fiction which are most in demand, and have been most in demand for months past, at the bookstores and public libraries. Of the ten most popular works in the non-fiction field, as recorded in the *Bookman's* monthly tabulation, six are biography, autobiography, or collections of sketches dealing with eminent personalities. . . . This interest in personalities appears to be a national characteristic. It is evident not only in the books we read but in our politics. Our interest in foreign affairs is in large measure an interest in personalities also."

Not Americans alone, but peoples of all nationalities display this interest in individual personages—a fact abundantly proved by the popularity of such works as the multifarious "Who's Whos", "Men and Women of the Time", "The Catholic Encyclopedia and Its Makers", and a score of similar volumes—to say nothing of those ubiquitous hagiological biographies, the Lives of the Saints. No apology is accordingly needed for the assumption that the habitual readers of THE ECCLESIASTICAL REVIEW will be interested in such facts concerning American prelates as are recorded in the *Official Catholic Directory*; and it would be paying a very poor compliment to those prelates themselves to suspect them of deprecating the publication of these recorded facts in a somewhat novel and more readable form.

Who, then, are our coevals among the Bishops and Archbishops of the country? To put the question in another, and virtually equivalent form, which of them were ordained priests in the same year as ourselves? While some priests, especially in the latter half of the last century, were ordained before attaining their twenty-fourth year complete; and while others, especially since the opening of the Catholic University, have been ordained only in their twenty-sixth, twenty-seventh or twenty-eighth year, the great majority of our twenty-two thousand priests were probably ordained at the regular canonical age, twenty-four. Accordingly those Archbishops, or Bishops whose ordination years coincide with our own may be considered, at least approximately, our coevals.

To come to particulars: *seniores priores*—such priests, comparatively few presumably, as celebrated their sacerdotal golden jubilee four years ago, in 1918, are the equals in age of the present writer's own ordinary and friend, Bishop Alerding, of Fort Wayne, the date of whose ordination, 1868, is the earliest of all those given in the Directory. Let it be said, parenthetically, that if the priests in question are as vigorous, mentally and physically, as is their episcopal coeval, they are far from being fit subjects for Young's apostrophe,

> O my coevals! remnants of yourselves,
> Poor human ruins tottering to the grave.

The only other prelate whose ordination dates back to the sixties is Bishop Byrne, of Nashville, best known to the writer, as perhaps to the great majority of the American clergy, as the scholarly translator of several volumes of Bonomelli's sermons.

The eighth decade of the last century, 1870-1879, witnessed the ordination of three of our Archbishops and fifteen of our Bishops. Bishop Eis (recently resigned from Marquette), ordained in 1870; Archbishop Messmer, of Milwaukee, and Bishop Meerschaert, of Oklahoma, in 1871; and Bishop Brossart, of Covington, in 1872, share with Bishops Alerding and Byrne the distinction of having offered the Holy Sacrifice during a full half-century. Fifty years in the priesthood, it may be incidentally remarked, are apparently more strenuous, more destructive of vital forces than is an equal period spent in the religious life. The Catholic press of the country, at this writ-

ing, is broad-casting the information that no fewer than sixteen nuns of only one order, the Sisters of Charity, are celebrating this year the Golden Jubilee of their religious profession.

Of the other prelates who were ordained in the seventies, we have Bishops Keily, of Savannah, and Bishop Corrigan, of Baltimore, in 1873; Bishop O'Donaghue, of Louisville, in 1874; Bishop Burke, of St. Joseph, in 1875; Archbishop Moeller, of Cincinnati, in 1876; Archbishop Christie, of Oregon City, with Bishops Laval, of New Orleans, O'Connell, of Richmond, and O'Connor, of Newark, in 1877; Bishops Davis, of Davenport, Nilan, of Hartford, and Marty, of Omaha, in 1878; and Bishops Feehan, of Fall River, and Lenihan, of Great Falls, in 1879. Such of the foregoing prelates as claim 1877 for their ordination year have reached during this current year the Ruby Jubilee—the 45th anniversary—of their priesthood, a date which, on the face of it, merits a more distinctive celebration than does a Silver Jubilee, the 25th anniversary.

The records for the decade, 1880-1889, show a considerable increase in the number of prelates who then began their priestly careers: five Archbishops and twenty-seven Bishops were ordained in the eighties. In the opening year of the decade, 1880, occurred the ordination of Bishop Hoban, of Scranton, and Bishop Monaghan, of Wilmington. There followed, in 1881, Bishops Allen, of Mobile, and Conroy, of Ogdensburg; and in 1882, Archbishop Keane, of Dubuque, and Bishops Grimes, of Syracuse, Wehrle, of Bismarck, Hartley, of Columbus, Walsh, of Portland, and O'Dea, of Seattle. No ordinations of prelates-to-be are recorded for 1883; but in 1884 we find Cardinal O'Connell, of Boston, Archbishop Glennon, of St. Louis, with Bishops Heffron, of Winona, Ward, of Leavenworth, and Hickey, of Rochester; in 1885 Archbishop Hanna, of San Francisco, with Bishops Donahue, of Wheeling, McDevitt, of Harrisburg, Lillis, of Kansas City, and Lawlor, of Lead; in 1886 Bishops Schinner, of Spokane, Corbett, of Crookston, Tihen, of Denver, Kelly, of Grand Rapids and Muldoon, of Rockford; in 1887 Bishops Granjon, of Tucson, McGavick, of La Crosse, and Dunne, of Peoria. Archbishop Shaw, of New Orleans, was ordained in 1888, and Bishop Ryan, of Alton, the date of whose ordination is not given in the Directory, was consecrated in the same year. The con-

cluding year of the decade, 1889, witnessed the ordination of Bishops Russell, of Charleston, Carroll, of Helena, Busch, of St. Cloud, and Schrembs, of Cleveland. The fortieth anniversary of a marriage is called the Emerald Wedding, and so the prelates ordained in 1882, and their coevals, reach during the current year their Emerald Jubilee, the celebration of which is probably a " custom more honored in the breach than in the observance."

There entered the priesthood in the decade 1890-1899 four Archbishops and twenty-five Bishops: Cardinal Dougherty, of Philadelphia, with Bishops Van de Ven, of Alexandria, Lynch, of Dallas, O'Reilly of Lincoln, and Gunn, of Natchez, in 1890; Archbishop Dowling, of St. Paul, and Bishop Byrne, of Galveston, in 1891; Archbishop Hayes, of New York, with Bishops Anderson, of Boston, Chartrand, of Indianapolis, Morris, of Little Rock, and Guertin, of Manchester, in 1892; Bishops Gibbons, of Albany, Turner, of Buffalo, Ledvina, of Corpus Christi, Gallagher, of Detroit, and Hickey, of Providence, in 1893; Bishop Rice, of Burlington, and Bishop Rhode, of Green Bay, in 1894; Archbishop Mundelein, of Chicago, Bishops McGrath, of Baker City, McGovern, of Cheyenne, and Keane, of Sacramento, in 1895; Archbishop Daeger, of Santa Fe, and Bishop Dunn, of New York, in 1896; Bishops Glass, of Salt Lake, and Schwertner, of Wichita, in 1897; Bishop Boyle, of Pittsburgh, in 1898; and Bishops Duffy, of Grand Island, and Cantwell, of Monterey and Los Angeles, in 1899. During the present year (1922) occurs the sacerdotal Silver Jubilee of Bishops Glass and Schwertner and their coevals ordained in 1897.

In the decade beginning with the last year of the nineteenth century and ending with the ninth year of the present one, 1900-1909, only one Archbishop and ten Bishops were ordained: Bishops Walsh, of Trenton, and Murray, of Hartford. in 1900; Bishops Drumm, of Des Moines, McNicholas, of Duluth, and Gannon, of Erie, in 1901; Bishop Althoff, of Belleville, in 1902; Bishops Jeanmard, of Lafayette, and Hoban, of Chicago, in 1903; Archbishop Curly, of Baltimore, in 1904; and Bishops Molloy, of Brooklyn, and Tief, of Concordia, in 1908. In the dozen years, 1910-1921, the only prelate ordained was Bishop Stritch, of Toledo. Bishops

McCort, of Altoona, and Bishop Crane, of Philadelphia—the dates of whose ordination are not given—were consecrated, respectively, in 1912 and 1921. Bishop Haid, of the Vicariate of North Carolina and Belmont Abbey, was ordained just half a century ago, in 1872; and Bishop Crimont, of the Vicariate-Apostolic of Alaska, became a priest in 1888. As for Bishop O'Leary, of Springfield, the dates of his ordination and consecration are both wanting.

It goes without saying that the foregoing paragraphs—if of interest to any readers—are more interesting to middle-aged and elderly clerics than to the younger members of the clergy. Just who are young and who are middle-aged is a question which is apt to elicit various answers from different priests. True, the lexicographers say that "a middle-aged man is generally understood to be a man of the age from forty to fifty"; but we know a good many priests, and several bishops, in their forties who would resent the idea that they are no longer "young", but "middle-aged" men; just as we know many others, both simple priests and prelates, who in their fifties, and even their sixties, are averse to hearing themselves designated as "old" instead of "middle-aged". There can be no question, indeed, that, for all practical purposes, mental and physical, some men are a good deal younger at sixty than are others at forty, and that, whether or not a man is only as old as he feels, the term "old age" connotes something more than the mathematical accumulation of years. "Age does not depend upon years," says an American essayist, "but upon temperament and health. Some men are born old, and some never grow so."

Even to the mathematically young cleric, however, the priest who is not yet forty, the Directory's facts concerning the hierarchy should not be utterly devoid of interest. Whether or not he makes personal application to himself of St. Paul's faithful saying: "If a man desire the office of a bishop, he desireth a good work", he may be allowed a little speculation as to the period when, if ever, he is likely to be appointed to the episcopal dignity, or even to that of archbishop. On the supposition, already mentioned, that the members of our hierarchy as at present constituted were ordained at the regular canonical age of twenty-four, at least three of them are still

under forty. On the same basis of calculation: that a prelate's age equals his years in the priesthood plus twenty-four, sixteen of our Bishops are yet in their forties, thirty of them in their fifties, twenty-seven in their sixties, and nine in their seventies. As for our Archbishops, one, His Grace of Baltimore, is in the early forties, six are in their fifties, five in their sixties, and two in their seventies.

As for the number of years generally elapsing between a cleric's ordination to the priesthood and his consecration as a bishop, the recorded dates show considerable disparity; the periods vary in length from nine and ten years at one extreme to thirty-one and thirty-two, and in one case even forty-four years at the other. The average interval, however, between ordination and consecration is, in the case of Bishops, twenty-two years; and, in that of Archbishops, nineteen years. The average interval between the consecration and the promotion to metropolitan sees of our actual Archbishops was six years. Finally, on the assumption that they were all ordained when twenty-four years old, the average age of American Bishops is at present fifty-eight, and that of American Archbishops, fifty-nine. As sixty is the youth of old age, our average prelate has accordingly not even begun to be an old man.

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SCRIPTURE READINGS IN THE ROMAN BREVIARY.

The Roman Breviary contains in the first Nocturn of the Matin offices throughout the year continuous readings from Sacred Scripture. These readings, called *Lectiones de Scriptura*, cover substantially the entire range of the books of the Bible, disposed so as to harmonize with the cycle of the ecclesiastical year. In this way they reproduce the life of Christ reflected in the Church and her liturgy, which in turn becomes the pattern of the Christian soul in its transformation according to the likeness of the Man-God.

There are, however, some notable omissions in the series of Scriptural books selected for the daily reading in the canonical offices. It is the purpose of this paper briefly to survey the Biblical selections and to explain the apparent break in the

otherwise complete round of inspired readings comprising the whole Bible.

I.

In accordance with the decisions of the Council of Trent Pope Pius V ordained (1568) that the traditional method of Scriptural readings for the first Nocturn on feast days of the Roman calendar should be maintained in the daily recitation of the Breviary. Such had been the custom since the time of Pope Gelasius. The second Nocturn was to illustrate these lessons from the lives of the Saints whose feasts were being celebrated, or from the writings of the Fathers; while the third Nocturn was to give a homily on the Gospel from the Mass of the feast. Accordingly the lessons of the first Nocturn are taken from the Sacred Scriptures in the following order:

1. The season of Advent, beginning the cycle of the ecclesiastical year, opened with the prophecy of Isaias, who most clearly, among the great prophets, announces the advent of the Messias.

2. With the fulfilment of that prophecy at Christmas, down to the period of preparation for the Lenten season, at Septuagesima, the Epistles of St. Paul follow, since they illustrate the appeal to the Gentile nations for recognition of the Redeemer. This cycle sometimes includes one Sunday only (when Septuagesima falls on the 18, 19 or 20 January), or six Sundays (when Septuagesima occurs on 18, 19, 20 or 21 February). The spirit of St. Paul's preaching is fully revealed in the two great Epistles to the Romans and I Corinthians. Hence the principal portions of these are selected for what may be called the Epiphany cycle.

3. From Septuagesima to Passion Sunday we read the books of Genesis and Exodus, because these present the story of man's creation, his fall from grace, and his restoration through the patriarchal covenant of a Promised Redeemer. These facts find their repetition and perfect fulfilment in the Passion and Cross of Christ.

4. Passiontide expresses the sentiment of sorrow in the Prophecies and Lamentations of Jeremias, which picture for us the afflictions of the Son of Man, and the grief of His children.

5. With the Resurrection and the Coming of the Holy Ghost at Pentecost we follow the upbuilding of the Church of Christ as pictured in the Acts of the Apostles, the Apocalypse and the Catholic Epistles which explain the doctrine of the Gospels.

6. The next part of the ecclesiastical year, through the weeks after Pentecost, down to the month of August, covers from six to eleven weeks, according to the date of Easter, during which we read the historical books of Kings, containing the history of the rulers of Israel, and presenting various phases of life that serve as either model or warning to the pastoral rulers of Christ's flock, the regal race of priestly ministers in the Church. Here we have princes and prophets, men like Samuel, David, Elias, down to the time when Israel lost her strength and beauty in alliances with the enemies of God.

7. Then follow each succeeding month the remaining books of the inspired text, that is, in August the Sapiential or Didactic Books—Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus. Here we have the doctrine of wisdom from the old masters inspired of God, giving practical rules, couched in maxims and proverbs, that serve for guidance through every phase of life.

8. During the month of September we read dramatic presentations of individual and personal experience in the biographical sketches of Job, Tobias, Judith, Esther, great men and women who teach the virtues of manly patience, charity, womanly valor, and love of justice.

9. The October readings from the Books of Maccabees teach us the lesson of religious heroism in the battle for our faith, and fidelity to the ancient traditions of our holy religion as exemplified in the conduct of the aged priest Eleazar and the noble conduct of the Maccabean mother.

10. With November we close the cycle by the reading of the prophets of promise, Ezechiel, Daniel, and the lesser seers, whose admonitions sustained the Hebrew people amid their trials, and prepared them for the appreciation of the Messianic kingdom. These prophecies introduce us to the opening of the new liturgical year at the season of Advent.

II.

There are some books of the Bible which are not found in this collection of inspired lessons prescribed for the daily recitation by duly ordained clerics. These are:

The three last Books of the Pentateuch—Leviticus, Numbers and Deuteronomy; Joshua, Judges, Ruth, Esdras, Paralipomena, Psalms, Canticles, the four Gospels, and the third Epistle of St. John.

All of these books, however, are adequately represented in the lessons actually read during the course of the year. Some of them are found in the Nocturns for special feasts. Others are incorporated in the liturgical functions of which the reading of the Breviary is a preparation or a thanksgiving. Others, again, would be mere repetitions of the matter already read, as for example Deuteronomy, which is a recapitulation of the earlier Mosaic Code and Israelitish history, just as Joshua and Judges, with the added episode of Ruth's story, are extended records of the manner in which the Mosaic national and priestly administration was introduced in Canaan. Samuel, Gad and Nathan (Paral. 29: 29) are the chief scribes, preceding Esdras, of whom we know that they wrote the annals of the Jewish people which are for the most part only repetitions of what is contained in the earlier Scriptural parts of the canonical office. A portion of these accounts is found in the liturgical readings of special events such as the consecration of churches and altars, itineraries and offices for the dead. Similarly the book of Canticles is embodied in the offices of the Blessed Virgin, marking her various feasts, as also in the office of S. Mary Magdalen. The third Epistle of St. John, forming but one short chapter, inculcating the virtue of charity, is but a repetition of what the Apostle writes in other parts of the prescribed Breviary readings.

Finally we have the Psalms, not in the form of lessons, but constituting the main part of the daily recitation, just as the Gospels are read in the daily Mass. Thus the entire Bible is actually covered by the daily reading, each year, of the Divine Office; and this has been the case from the earliest ages of the Church, as is witnessed in the liturgical offices of the fifth and sixth centuries.

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THE DOUBLE ECCLESIASTICAL JURISDICTION IN INDIA.

We have received from the accredited representative of the "Standing Committee of East Indian Catholics of Bombay, Salsette and Bassein" a letter endorsing the statements made by the Rev. H. J. Parker, S.J., in the July issue of the REVIEW, setting forth the trying condition of the Catholic population in East India. The contentions arise from the twofold jurisdiction exercised on the one hand by the S. Congregation of Propaganda in Rome, and on the other by the Portuguese *Padroado*, claiming, in virtue of the "Concordat" of 1857 (extended under protest for a time by Leo XIII), the right of appointing Portuguese pastors for a people which speaks a different language and which in no wise sympathizes with the Portuguese ideals or the aspirations of pastors forced upon them by a foreign government.

Fr. Parker wrote:[1] "Repeated representations have been made to the Holy See to put an end to this anomalous state of affairs, but without success. Very recently events have occurred which may lead to some new action in the matter. The Catholics of the community of Bassein, a district in the Dalmaun diocese which has about as many Catholics as the whole archdiocese of Bombay, has risen up against the *Padroado*, and the agitation is spreading south into Salsette."

The combined protest of the community at large, against what appears legitimate authority alike of Church and State, must at first sight appear like an unlawful disturbance of peace; so, in fact, it is represented by the Portuguese organs of the press in India. A careful student of the actual situation, however, knows that, since the abuse comes from above, the people have no other recourse to make their grievances properly recognized by the higher authority in the Church. Accordingly they have addressed their united protest to the Apostolic Delegate at Kandy, and to representative members of the Sacred College at Rome. But one can easily understand how difficult it is for the Roman authorities to act in the matter with the promptness which those who suffer under the maladministration in India desire. There are other interests to be weighed besides those of the Catholics who complain of a plain imposi-

[1] See ECCLESIASTICAL REVIEW, July, 1922.

tion. Peremptory and inconsiderate decision might easily shift the hardships which at present weigh upon the native Christians of India to others who are less prepared to bear them. Not only the Portuguese pastors who at present enjoy the emoluments of a state-protected clergy, but the home government resenting the curtailment of its traditional rights, and having already evinced its hostile attitude toward the Church in Portugal, might become a source of fresh difficulties to the legislative power of the Holy See.

Hitherto the Catholics of India in the districts of Bombay, Salsette, and Bassein, who are here involved, have shown a commendable spirit of loyalty and readiness to obey. They or their leaders have evidently foreseen that the struggle was not to be of brief duration. But popular movements, not directly under the control of acceptable authority, are apt to suffer from the interference of demagogues. Here lies a danger which Rome is doubtless wisely considering, and under the circumstances she is the only proper judge of the steps to be taken to satisfy the aspirations of the Indian people. That the latter have a just plea has been recognized by the Holy See, as the late Pontiff, Benedict XV, wrote in a Brief on the subject (15 October, 1921): "Catholics in India cannot be blamed who wish to be ruled by native pastors. To this longing the Church has never been in the slightest opposed." Agitation in behalf of these rights has been constantly going on for years, and is growing, as Fr. Parker has pointed out. The Memorial to which we referred at the beginning of this paper states:

> The article which you have published in your issue of July last from the pen of the Rev. Fr. Parker, S.J., who was for nearly five years principal of St. Stanislaus Institution at Bandra, the seaside suburb of Bombay, is greatly appreciated here, and the editor of the Bombay *East Indian,* the organ of the East India Catholic community of Bombay, Salsette and Bassein, conducted under the auspices of the East Indian Association representing the community, has reproduced it, and it is widely read.

The document then reviews the main grievances, pointing to their true sources. To it is added the statement made to the Apostolic Delegate, officially a year ago, last May, and the

report of a public meeting of the representative Catholics of Bombay, Salsette, and Bassein, held at Andhert on 21 May, 1922, in which the following resolution was passed unanimously:

That in the opinion of this meeting it is highly desirable in the interests of the East Indian Catholic community of Bombay, Salsette and Bassein that the Concordat of 1886 entered in between His Holiness the late Pope Leo XIII and the ex-king of Portugal be so modified as to allow at least the withdrawal of the East India Catholics and their churches from the diocesan jurisdiction of Damaun; leaving the Holy See free to have the Catholic population in question placed under the Archbishop of Bombay, or to make such arrangement as may be deemed suitable for the proper spiritual ministration of the people concerned.

A second resolution assured the Holy Father that, in making this petition, the meeting tendered to His Holiness their deep sense of duty and love toward him, earnestly imploring that the Portuguese patronage (*Padroado*) be abolished in the aforesaid places, or that the jurisdiction might be transferred to the Archbishop of Bombay in whose territory they actually lived. These resolutions were sent simultaneously to the Holy Father, to His Excellency the Governor of Bombay, to the Apostolic Delegate, and to the Honorable Count de Salis, representing English authority. It was subsequently also officially communicated to the ECCLESIASTICAL REVIEW, since it is widely read in India among the English-speaking clergy who include a number of native Indian priests. This will account for our interest in the matter, especially as the communication comes to us with the following note: "It is indeed a source of much gratification to us, that Father Parker, S.J., undertook to express his views in your highly accredited magazine, and our people cannot be grateful enough to you for the hospitality given to his views as they are also to him for writing the article. We trust that the advocacy of our cause in your REVIEW will aid in presenting the condition here in its true light and thus lead, God willing, more quickly to the fulfilment of the desires of the things for which we have prayed."

We second the hopes expressed by Fr. Parker, S.J. and Monsignor Merkes, the Vicar General of Madras, who have

written in these pages on the conditions of the Indian Clergy, neither of whom are in any way prejudiced or involved in the claim of the Indian Catholics of the Bombay district, that the Holy See may see its way to satisfy aspirations of the natives apparently legitimate.

THE LAW OF "PROHIBITION" AND LIBERTY OF CONSCIENCE.

Qu. A "Civic Betterment Association" is set up in a city mainly to enforce "Prohibition". A priest disposed to show good will toward all classes by coöperating with the directors in civic matters, wishes to become a member of the association, though he is convinced that Prohibition is an over-bearing violation of the natural right of the individual. He knows also that it is a religious bias with some who as an organized minority have succeeded in having it enacted as a law. Personally he is a total abstainer, but finds many otherwise excellent citizens who are disposed to disregard the civil law of Prohibition at any time in their private lives. Can the priest conscientiously work for the enforcement of Prohibition, convinced that the Catholic religion is a gainer thereby, since it helps to counteract the widespread impression that the numerous church members who are engaged in the liquor business have largely contributed to the opprobrium attached to excessive drinking, and that the Temperance movement is materially advanced by the Prohibition law?

Resp. A law enacted by the legitimate authorities of the State binds the members of the commonwealth, since it is constituted to protect them. The fact that it limits the natural freedom of the individual is no indication that it is a violation of the rights of conscience. Nor does the method or motive of its being made a law through the influence of an organized minority, actuated by religious fanaticism, render its obligation void, if the acts it prescribes are not in themselves sinful. No one will reasonably contend that total abstinence from intoxicating drink is a sin, unless it proceed from an evil intention in the individual. Such intention does not exist in the law which regulates outward action for the purpose of promoting the common good, since it may well be that in a community intoxicating liquor becomes a danger to public peace. Hence the use of intoxicants may be prohibited as a restrictive measure under penalty.

Any influential person in the community, whatever his personal conviction may be regarding the wisdom of enforcing such a law, is in duty bound to respect its outward observance while it is on the statute books of the community of which he forms a part. This duty is not incompatible with his using his influence to have the law repealed when the opportunity of casting his vote, or of discussing the subject as a prospective legislative measure, arises in the state. But while it is law loyalty and public order demand its external observance.

A priest may therefore freely join in a league for the observance of the Prohibition law, even if he means to accord private liberty to the contrary, so long as it does not cause disturbance of peace or scandal and sin by excess.

Nevertheless we hold that a priest's influence and authority are better exercised in abstaining from active participation in local associations for the enforcement of law, that savor of political partisanship or religious bias. The Catholic attitude is essentially in favor of observance of law, civil and religious, and that is the attitude which all classes of people have a right to expect from a priestly leader, without his having to emphasize the fact by needless professions. If Catholics are found to be prominent in violating law or in any abuse or excess, it is to be assumed that their priests are anxious to correct such violation or abuse. His mission is to sinners and he need not proclaim that fact by unprovoked alliance with political or other reformers, especially of the sectarian type.

PARISH NOVENA FOR THE FEAST OF THE "IMMACULATA".

A pastor, in whose parish the feast of the Immaculate Conception has been honored for some years by a preparatory Novena in which special efforts have been made to arouse the devotion of the congregation, writes:

The great good already accomplished in a small place, and the extraordinary possibilities of an increase of faith and devotion looming before me, induce me to suggest the idea, through the ECCLESIASTICAL REVIEW, of a *United Novena for United Intention* to my fellow pastors elsewhere.

The novena in preparation for the feast of the Immaculate Conception was first made here (30 November to 8 December) in 1919.

The announcement was made that all were to unite their intention "for the conversion of sinners", as pleaded for by Our Lady of Lourdes. On the octave of the feast the priest was called to receive into the Church two non-Catholics "in periculo mortis" who asked for baptism. Four others asked for the same grace a few days later. Other evidences of extraordinary graces were noted here in connexion with this novena.

Our method is as follows:

All are urged to make the novena by attending Mass and receiving Holy Communion daily for nine days, and a novena of Masses is offered for the "intentions of the novena and those who participate in it".

These intentions are:

1. preservation from sin (especially of all uniting in this novena);
2. conversion of sinners (pleaded for by Our Lady of Lourdes);
3. particular requests of all who make the novena.

The order of the novena is:

1. daily Mass;
2. daily Communion;
3. recitation of Act of Consecration;
4. Benediction of the Blessed Sacrament (in the evening).

Holy Communion is distributed at 5:30, 6, 6:30, and during the Mass (or Masses).

Confessions are heard before Mass and after Benediction.

The preparatory instruction or sermon explains the importance of the feast as that of our National Titular. The Blessed Virgin under the title of the Immaculate Conception was selected as Patroness of the United States of America by the Fathers of the Council of Baltimore, approved by the Holy See, 17 February, 1847. The prerogatives, mercy, and power of Our Blessed Lady are set forth, and a special appeal is made to parents and the young to join in honoring her and seeking her protection in all needs. Finally the three "intentions" and the indulgences and favors to be gained by a devout and zealous participation in the novena, are explained.

As a result we have extraordinary numbers receiving Holy Communion each day of the novena. Many retain the habit of frequent Communion throughout the year, and especially in Lent. The number grows larger each year. Last year we had over five hundred a day. This indicates the answer to our prayers, namely for preservation from sin and the conversion of sinners.

The above communication comes from a parish in which

there are two priests regularly ministering to the needs of the faithful. The pastor who writes does not wish his name published, but hopes that others will find an incentive in his communication to introduce the novena in their parishes.

INDULGENCED PRAYERS FOR THE CLERGY.

In the last number of the REVIEW (November) we published the text of an indulgenced prayer granted at the request of the Ordinary of the Diocese of Cleveland on the occasion of his recent visit *ad Limina*. Bishop Schrembs, later, writes to us:

Since obtaining this Indulgence I have quite accidentally come across this same prayer together with another called "Oratio pro Conservatione Clericorum in Militia", reading as follows:

Ant. Nemo mittens manum suam ad aratrum et auspiciens retro aptus est regno Dei.

V. Nemo militans Deo implicat se negotiis secularibus.

R. Ut ei placeat cui se probavit.

Oremus. Deus infirmitatis humanae singulare praesidium, exaudi, quaesumus, preces quas pro fratribus in discrimine positis humiliter fundimus, ut famulos tuos ab omni eruas peccatorum nequitia et in tua protectionis securitate constituas. Per D. N. I. C., etc.

I find that on 29 March, 1908, Pope Pius X granted an Indulgence of three hundred days for the recitation of each of these two prayers. The second reads:

Utramque hanc orationem recitantibus devote, indulgentiam tercentorum dierum pro unaquaque concedimus.

Die 29 Martii 1908.

PIUS PAPA X.

Praesentis Rescripti authenticum exemplar exhibitum fuit huic S. Congtni indulgentiis Sacrisque Reliquiis praepositae.

Datum Romae e Secretaria eiusdem S. Congregationis, die 30 Martii 1908.

D. PANICI, *Archiep. Laodicen., Secretarius.*

It occurs to me that it might be well to call special attention to these two other indulgences which can be gained as often as either one or both of these prayers are said; whereas the Indulgence that I asked for is only granted for a Public Novena, made in our churches or public oratories.

ABUSE AND USE OF CATHOLIC JOURNALISM.

Qu. Among the Catholic papers circulating in my parish there is one which has been rather liked for its vigorous defence of Catholic principles on different occasions. At the same time it is violently partisan in Irish politics. Recently the editor who, I believe, is a priest, has turned his gift of denunciation and sarcasm on certain members of the clergy and bishops by name. A parishioner who is a leading influence among such organizations as St. Vincent de Paul Society and other Catholic associations, though a great admirer of the Irish leaders in the movement to foster aspirations for freedom, came to discuss the matter with one of my priests, who suggests that we denounce the paper in church because it causes serious disrespect for lawful authority. I feel that he is right but dread controversy and the possibility of the same editor making a vulgar (that was the true character of his onslaught on the ecclesiastics who differ from him) attack on our local clergy, since any public action on our part may easily come to his notice. What can be done to safeguard our people from such means (nominally Catholic) of destroying both charity and reverence under plea of defending a noble (patriotic) cause?

Resp. We should not advise denunciation of a person or a newspaper by name from the altar at any time, unless canonical law were to prescribe it in certain exceptional cases. The pulpit is the place to preach truth and denounce evil, or sin, but not to brand individuals as sinners, since they may be less guilty through ignorance than others can understand. A sermon, or a series of sermons, on the qualities of a good Catholic newspaper, and the obligation to support it, while ostracizing the opposite as harmful, can easily be supplemented by private advice on the occasion of the pastoral visitation.

The above query gives occasion to direct attention to the admirable work done as an editor by Monsignor Noll of *Our Sunday Visitor*. To his constructive work of having organized and maintained a good readable Catholic medium, calculated by reason of its low cost to reach all classes of Catholic readers, he has added a monthly issue for our non-Catholic fellows in order to let them understand the aims and methods of the Catholic Church in regard to education, politics and legislative reforms. He proposes to send issues of the *Our Sunday Visitor* to any address with a view to distribution

of the copies among non-Catholics. These copies are to be made up according to the following program:

The last issue of OUR SUNDAY VISITOR in each month, beginning with *Oct. 29*, will be for Protestants. You may have the *12 numbers* (once a month) sent to them directly from our office, and the costs will be only 20c. the year, 100 subscriptions for $20.00; 500, $100; 1,000 for $200.

The twelve numbers of OUR SUNDAY VISITOR will be admirably suited to Protestants. The subject matter will be treated in a friendly, yet convincing manner, and hence pastors and people will be glad to have them go to any Protestant.

Ordering the 12 special numbers sent to every business and professional man in your community and to others and within one year is likely to remove any unfriendliness of the non-Catholic element toward Catholics. During the first year, beginning with the last Sunday of October, the subjects treated in the special numbers of OUR SUNDAY VISITOR will be as follows:

(1) How enemies of the Catholic Church try to deceive people.
(2) The Catholic Church is not in politics.
(3) The Catholic Church is not against public schools.
(4) The Catholic Church is not favorable to a union of Church and State here.
(5) The Catholic Church is not fighting other churches.
(6) The Catholic Church is not intolerant.
(7) The attitude of the Catholic Church toward Masons, Y. M. C. A., etc.
(8) The character of the Church's enemies and their aims.
(9) What the truly informed say about the Catholic Church.
(10) What Catholics do not believe.
(11) The Catholic Church and Progress.
(12) The Catholic Church and the Bible.

Of course, Catholics will receive these same editions at their churches or by mail; and the information they contain will have great educative value for Catholics themselves.

In the other three or four issues each month more special attention will be given to the needs of Catholics, and we shall strive to do much toward building up the spiritual and social life of the parish.

To second such efforts appears the wisest policy under present conditions and we trust many of our readers will do so.

A NATIONAL CATHOLIC INSTITUTE OF PHILOSOPHY.

In the struggle between revealed and natural religion which marks the educational movements everywhere to-day, it is of supreme importance that future Catholic leaders of thought, in their assertion of supernatural principles, should have definite convictions as to the soundness of the natural sciences on which those principles are based. Hence the importance of the study of philosophy not only in clerical seminaries but in all the higher schools where minds are being trained for service to the cause of that truth which begets freedom. Logic, metaphysics, physics, including psychology, and ethics, form a science attainable by the natural light of reason through observation and study. Without these there may be faith that saves the individual, but there can be no culture that instructs and serves for defence of moral and religious claims.

Happily, Catholics have a definite system of philosophy, and are not led or controlled by the vagaries and speculations of individual minds that constantly change and hence exercise no lasting influence for good. We follow the Schoolmen who base their teachings upon unalterable laws of mind called logic, the result of experiment like the laws of mathematics and physics. What we fail in is perhaps the popularizing of these teachings and their introduction into the practical issues of public and religious life. For this reason we exercise little appreciable influence on the secular press, even where the supporters of it are in the majority of a Catholic mind. As a result anti-Catholic and otherwise detrimental legislation, godless education, and immoral fashions, not only have their way before us but enslave our own people.

Efforts are being made to counteract these manifest evils not only by individual education, especially among our religious orders, and by zealous pastors, but by organizations like the Catholic Welfare Council, the Catholic Press Service, the Holy Name Society, the Knights of Columbus, in America, not to speak of the excellent work done in England and its dominions by similar social-service bodies under Catholic auspices. Withal we may learn something of importance, in method and coöperative zeal, from Catholic Germany, which at present is making a determined effort at reconstruction after

the disastrous consequences and lessons of the war, and amid exceptionally grave difficulties arising from poverty and lack of outside encouragement.

One of the last public acts of the late Pontiff Benedict XV was the writing of an Apostolic Letter to the Archbishop of Cologne [1] in which the Pontiff recommends the foundation of a national school of philosophy, the chief aim of which should be to bring about a proper coördination of the ascertained facts of modern science with the fundamental principles of Catholic philosophical teaching. In this way the study of Christian apologetics is to be safeguarded against the two extremes of an antiquated formalism with its obsolete terminology, and the acceptance on the other hand of every new product of plausible speculation by the heralds of new science.

The project found its concrete, although as yet tentative, realization in the immediate establishment of the Albertus Magnus Academy at Cologne, for the study of philosophy. The influence of this organization has already made itself felt in a greater unification of the elements of literary and journalistic activity. In a "Memorial" by the appointed first organizer of the institute, Professor Switalski, the aim of the work is set forth as including not merely systematic study of all branches of the modern sciences in combination with Scholastic Philosophy, but the immediate opening of schools for original research, and of laboratories where scientific claims are investigated, and where at the same time young students who have proved their ability by previous examinations in preparatory curricula of science, are admitted to special training for research work. Scientific claims of invention are here to be submitted to experiment, under the guidance of eminent professors in each department. Particular stress is being laid on the service by which both teacher and pupil work together for the obtaining of results that benefit the moral and spiritual as well as the economic and material life of the nation. Meanwhile the Cardinal Archbishop of Cologne, under whose patronage the work is to go on, appeals to the generosity of those who can appreciate not only the benefit of the undertaking toward reconstruction in educational circles, but also the struggle

[1] *Acta Apostolicae Sedis*, 29 June, 1921, p. 423.

of a Catholic population crushed amid a common calamity, the endurance of which loyal obedience to constituted authority made a duty for them. There is need of a library of foreign (English) philosophical works issued since the beginning of the war, when communication with foreign institutes was cut off. There is need also of financial support, as we all can understand, with the present lowering of the rate of exchange of foreign money. Students who realize how much Catholic schools, despite German rationalism, have benefited in the past by the labors of German Catholic apologists, with a magnificent literature in philosophy and theology, will readily heed the call of Cardinal Schulte, who signally proved his own generosity toward France and the allied nations in the midst of the war, by the treatment he accorded to hostile prisoners, and give their mite of encouragement to the noble movement either by enriching the library or their treasury, for which the *Kathol. Institut fuer Philosophie* at Cologne has been founded under Pontifical protection.

THE ORATIO IMPERATA IN VOTIVE MASSES.

Qu. Is the Oratio imperata to be said in Votive Masses?

Resp. The Oratio imperata is said in votive Masses unless these be of the order of a Missa votiva solemnis, as in the case of the Forty Hours' Exposition Mass.

Criticisms and Notes

SUMMA THEOLOGICA ad modum Commentarii in Aquinatis Summam praesentis aevi studiis aptatam. Auctore Laurentio Janssens, O.S.B., Abb. Tit. Montis Blandini, S. Th. D., Hon. C. Universitatis Lovaniensis. Tomus VII: Pars I. De Hominis Natura. I.—Q. LXXV-XCIII; CXVIII (pp. xxiii—863). Tomus VIII: Pars II. De Hominis Elevatione et Lapsu. I.—Q. XCIV-CII; II-II—Q. CLXIII-CLXV: I-II—Q. LXXXI-LXXXVII, etc. (pp. xx—791). Tomus IX: De Gratia Dei et Christi. I-II.—Q. CXI—Q. CXIV (pp. xviii—699). Friburgi Brisgoviae: Herder & Co. 1921.

About the middle of the eighteenth century a Belgian Dominican who was at once a profound philosopher, a learned theologian, and an ecclesiastical historian, a fluent writer and an orator eloquent equally in French and Latin, conceived the design of adapting the *Summa Theologica* to the requirements of theological study in the universities of his day. *Hodiernis Academiae usibus accomodata* was what Billuart, the Dominican professor in question, determined to make of the great medieval *Summa*. How well he succeeded in the undertaking is attested by the countless editions, reimpressions, and varied formats through which his work has passed and even still continues to pass. Once more, in the opening decade of the twentieth century, another Belgian Professor, a spiritual son of St. Benedict, a theologian, a writer, and an orator gifted equally with the same species of intellectual habits which his illustrious compatriot had brought to a like undertaking, has projected a *Commentary* on the *Summa* designed to adapt the immortal work *praesentis aevi studiis*. The project when completed will furnish another testimony to the exhaustless fecundity and singular comprehensiveness of the *Summa* which is thus proved to be capable of adaptation to every age and to every stage of intellectual development.

Six parts of Professor Janssens' work have previously been issued. They dealt with the portions of the *Summa* preceding the questions *de Homine*. That is, with the questions of the First Part which treat *de Deo Uno et Trino;* and with those of the Third Part which treat *de Christo Deo et de Mediatore;* as well as those again of the First Part which treat *de Creatione* and *de Angelis*. Interrupted by the war and by the author's other preoccupations, the work has been recently resumed. The latest instalments are listed above. Taken together, the three volumes constitute a trilogy. In the first (Vol. VII) the nature of man is examined. In the second (Vol. VIII) his elevation and his fall are discussed. In the third (Vol. IX) the

means of man's elevation, Divine Grace, are studied. It will not be necessary, nor would it be possible, to explicate here at any length the wealth of philosophical and theological doctrine enmassed in these copious dissertations. It must suffice to say that the program which the author projected at the inception of his undertaking is carried forward with the same breadth and depth which we have had occasion to signalize when reviewing the earlier volumes.

Naturally the student will ask: Wherein does the present Commentary differ from prior works of the kind? What qualities does it possess which are not to be found, say in Cajetan's classic Commentary, or in the copious elaboration made by Billuart? It is not as difficult as it may seem at first sight to answer these queries. Cajetan's is almost a literal annotation. He explains minutely every technical term and distinction; synopsizes every argument, formulating them mostly enthymematically. Not unfrequently his statements and proofs are so condensed as to puzzle all but the highly developed dialectician. So much so that it has become a commonplace to say: "If you want to understand Cajetan you must read the *Summa*"! This of course is an exaggeration. If you would appreciate Cajetan you must think, work. But your reflective labor will be repaid by draughts from the deeper wells of St. Thomas's wisdom.

The *Summa* is like the *Divina Commedia,* like any other literary masterpiece. Much of it, most of it, is fairly patent to the average educated reader. But there are higher places to which only the strong can climb. Experienced guides moreover are needed for these loftier and more difficult ranges. Cajetan is such a guide. His Commentary is immortal. The editors of the earlier Roman edition of the Opera Omnia and likewise those engaged on the Leonine edition of St. Thomas's works still in the course of issuance recognized the merits of Cardinal de Vio's annotations by incorporating them in their respective editions of the *Summa.* But this is a digression.

The commentary at hand differs widely from its earliest predecessor. The latter is an annotation; the former an expansion. The one is more penetrating, more acute, more subtle; the other more opulent, richer in positive knowledge and documentation, in literary illustration and allusion, more eloquently fluent.

In these respects the work of Dom Janssens is closer to that of his compatriot religious, Billuart; for the latter likewise combines the positive elements with the scholastic. But he remolds the *Summa* into a shape adapted to the academic usages and methods of his day. Accordingly the *Respondeo dicendum quod* stands first; but formulated as a proposition or a statement to be first explained, then

proved part by part in a series of rigidly formulated syllogisms drawn from many Thomistic sources other than the *Summa*. The *Videtur quod non* comes next, in the shape of finely chiselled objections to which are immediately subjoined the solutions with all the clean-cut *distinguos* and *instos*, and the other familiar dialectical technique. The student need not have the original text before him. Billuart digests, he does not comment on, the *Summa*. Dr. Janssens' method is less rigidly dialectical, and the development he gives to the text is more historical and literary and empirically scientific. His plan is somewhat as follows. First the *Quaestio*, for instance, *de Essentia animae in se*, is schematically delineated; the several *articuli* taking their logical place in the diagram. Then come the introductory *praenotanda* wherein the ancient, medieval and modern history of philosophical and theological opinion and doctrine on the nature of the soul is summarized. This is followed by a succinct account of the pertinent literature. The *Primus Articulus*, e. g. *Utrum anima sit corpus*, is then taken up; the meaning and bearings of the question explained; the principles involved in St. Thomas's arguments set forth; the opposite errors confuted by those arguments are indicated; the objections are briefly analyzed. The authoritative proofs of the *sed contra est* are greatly increased from other theological sources; the *corpus articuli* is somewhat remodeled; lastly certain corollaries are deduced wherein the conclusions previously drawn are shown in their bearings on certain materialistic views regarding the nature of the soul.

It will be seen at once that the present Commentary while elucidating the teaching of the Angelic Doctor develops and enriches that teaching by manifold corroborations and additions. At the same time it shows how the Thomistic principles throw their inextinguishable light on problems that have grown up within later, even our own, times (for instance the evolutionary origin of man); truths that are no less potent at this moment than they were six centuries ago to dispel the intellectual darkness with which ignorance or malevolence seeks to becloud the supermaterial and the supernatural. Although the work is too massive to serve as a text book for use in an undergraduate course of Theology, it will be welcomed by more advanced students. From it they can imbibe the genuine spirit of St. Thomas's *sacra doctrina*, and by the study of it engender in their mind the true theological *habit*.

The value of the *Summa* as a mine of priceless materials for sermon building is probably not sufficiently appreciated by the clergy. Those who are familiar with the magnificent orations preached by Père Janvier, the present eloquent *conférencier* of Notre Dame—discourses drawn from or based on the *Summa*—need not be reminded

of this particular service of that inexhaustible storehouse of sacred truth. The present Commentary both reveals and augments the precious wealth.

The above remarks, it will be noted, apply directly to the first of the three volumes at hand. They are, it need hardly be said, equally applicable, *mutatis mutandis,* to the other two. The treatise on Grace is, as every young student of Theology is painfully aware, one of the most difficult tracts of Sacred Science. To treat it at all satisfactorily, the theologian must bring to his task a thorough acquaintance with Holy Writ, the teaching of the Fathers, Doctors, Popes, and Councils; the history of heresies; and not least, the great controversies carried on between the Schools of Catholic Theology during the last three centuries. One finds these qualities reflected to a remarkable degree in the present treatise. The teaching of St. Thomas, while basal to the exposition, is very greatly expanded by additions derived from many other sources. The author's dialectical acumen, metaphysical insight, positive erudition and literary accomplishments are here seen at their best. The volume is soon to be supplemented by its logical sequent, the treatise *De Virtutibus Infusis.* Afterward the program will take up *De Re Sacramentaria.* Contemplating which prospective shaft to the monument, the builder announces the condition; "si tamen sinat otium, nec deficiant vires: *etenim 'l'homme propose, mais Dieu dispose'*". Whereto may we not subjoin—*faxit Deus, ut propositum fiat feliciter dispositum!*

ELEMENTA PHILOSOPHIAE ARISTOTELICO-THOMISTICAE. By Jos. Gredt, O.S.B. Two volumes. Vol. I—Logica, Philosophia Naturalis (pp. xx-443); Vol II—Metaphysica, Ethica (pp. xv-393). Friburgi Brisgoviae. Herder & Co. 1922.

Professor Gredt upholds practically as well as theoretically the historical continuity of Philosophy. He stands for the evolution, not for the periodical revolution, of human thought. Philosophy is after all fundamentally common sense: formally and specifically the development, the perfection and systematic expression of common sense. Aristotle was the first amongst the Greeks to construct such a philosophy. The long line of builders who worked in his spirit of adherence to the essential soundness of the natural mind of man found another master in St. Thomas Aquinas, who himself developed and perfected the teachings of "the Philosopher", elevating and correcting them in the light which revelation has shed upon the natural order of things. The author of the work at hand belongs to that army of thinkers who by long reflection and teaching have intimately realized the stability and value of the truths of sane reason

as they come to be elaborated and organized in the system to which Leibniz gave the familiar, but expressive, title, *philosophia perennis*. Save as regards the physical theories of the ancients, which the more exact methods and instrumentations employed by the modern empirical sciences have shown to be erroneous, these volumes embody just what their title indicates, namely the elements of the Aristotelian-Thomistic Philosophy. And this not only as to the substance, but likewise the order of the several departments of that system. Thus, after the elements of the *Organon* are set forth, the student is confronted not with Criteriology nor Ontology—these follow later in Metaphysics—but with "Natural Philosophy", that is, the philosophical interpretation of "bodies" and life—vegetative, sensitive, and intellective (man). These two portions of the Scholastic system, i. e. Formal Logic and the Philosophy of Nature (which includes Organic Psychology), make up the first volume. The second volume comprises Metaphysics—which discusses "immaterial being", created and uncreated; consequently Ontology and Theodicy. About one-third of the book is devoted to Ethics, general and special.

While the substance of the work is made up of the teaching of Aristotle and St. Thomas, this obviously does not mean that the work simply summarizes the tenets of these authorities. Fr. Gredt is too thoroughly saturated with those teachings to be able to forget that amongst them is the explicit statement of Aquinas that in philosophy *locus ab auctoritate desumptus est omnium infirmissimus*. The doctrines of the masters *valent quantum valent rationes*. The author has passed those teachings through his own mind, shaped, developed, and confirmed them with fresh supports and illustrations; making use of course in these respects of materials suggested likewise by recent Scholastic literature. The work is therefore thoroughly philosophical, that is, argumentatively solid; and no less scholarly. The sources are invariably and minutely quoted from the original; Aristotle in the Greek, Aquinas naturally in the *ipsissima verba* of his simple Latin.

Only in a single point one could wish that the present author had departed from his past teachers; that is, in the choice of examples illustrating principles, definitions, rules, and the rest. Will compilers of Manuals of Logic never get away from the quibbles which make the study, for instance, of sophisms almost a ridiculous occupation? Logic is supposed to sharpen the intellect; make it acute and alert in the detection of sophistry. Of what earthly use can it be in this connexion to tempt the student with a lure, for instance, like this: *Whatever smiles is a man; but the meadow smiles. Therefore it is a man.* Funny or dreadful—which? Beware, thou guileless

youth, of a snare as dangerous as the following: *The Negro is white as to his teeth. Therefore the Negro is white.* How subtle the sophistical enthymeme! Look to it that you be not caught by "plural questionings"! For instance: *Homo et lapis suntne animal?* What an insidious query! And so on, and so on. Pshaw!

The well-known reason assigned by sober text-book writers for employing the outworn stock of illustrations is that Logic deals with *the forms, not the matter of thought.* The examples in question are illustrative of *forms,* they say. Whereto it may be replied that as a fact Logic neither does nor can, if it be really complete and efficient, consider *mere* forms of thought. It does and must get at the *matter* in order to understand and define very many of the forms both of ideas, judgments, and of reasoning processes. Else why not be satisfied with a purely symbolic Logic? And when it does deal with the matter of thought, as it must when it considers fallacies, why not show up sophisms that are at least capable of deceiving?

In basing his Philosophy on Aristotle and St. Thomas, Fr. Gredt demonstrates that the system he thus establishes is solid and ample enough to house the new as well as the old verities and theories. And so while he expounds copiously and acutely such metaphysical problems as the (real) distinction between essence and existence, personality and nature, and the like, he also deals fully and learnedly with the atomic, electronic, constitution of "bodies"; theories of evolutionism, spiritism, hypnotism, psychophysics, and the rest. On these problems his opinions, though conservative, are, needless to say, comprehensive and quite alive to the recent views and such speculations as really deserve discussion. Though recent Philosophy in English does not bulk large in the volumes, some of the more noted names occasionally appear, for instance, Darwin, Spencer, Huxley, and even once William James.

As regards the presentation and disposition of the material, the work makes an excellent class manual. The style is simple and clear and the text divided, spaced, and neatly headed, so as to enlist the visual imagination in the service of study. There are full contents-tables and an index. We might note that at page 323 (Vol. I) in the title of the section, *vegetativa* should read *sensitiva.*

PROPHETS OF THE BETTER HOPE. By the Rev. William J. Kerby, Ph.D., LL.D., Professor of Sociology, Catholic University of America; author of "Social Mission of Charity". With a Foreword by the Right Rev. Bishop Thomas J. Shahan. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. 253.

Our readers are familiar with most of the papers here gathered in convenient book form, to serve continuous as well as deutory use. Since the matter was written originally for the ECCLESIASTICAL REVIEW, it will suffice to recall here the headlines suggestive of topics redolent with practical wisdom, illustrating the knowledge and power of expression that come with academic training of the right quality. The opening chapter discusses "The Personal Influence of the Priest". Then follow "The Young Priest and his Elders", "The Priestly Temperament", "Clerical Shyness", "Minor Hazards in Clerical Life", "Clerical Docility", "Clerical Myths", "The Sermon, the Congregation and the Preacher", "The Priest and the Exceptional Soul", "Priestly Courtesies of Life", "Leisure in Clerical Life", "Spiritual Literature" (certain aspects of it), and "The Ethics of Recommendation". All these topics have a directly individual application to the priestly life, as we see and know it in these days. It is good philosophy, and a refinement of the same, namely good spirituality. At the same time it is good literature all the way through.

Dr. Kerby has an original way of restating the lessons of priestly perfection. That way is neither odd nor commonplace, but has a grace of its own which appears to flow from a well-trained power of practical observation and from the charity that interprets what the eye and mind see, in the benevolent light of a readiness to help. There are many books on the priesthood written, to use the words of Bishop Shahan in his appreciative preface to this volume, "illustrating with learning and authority is exacting work", and aiming to present an attainable, if lofty, ideal. But there is something conventional about most of them which suggests what we should have expected, and indicates only the slight variations of an otherwise faithful copy. These essays, on the other hand, give us a new presentation of, not indeed the grandeur of the priestly ideal as it is outlined in God's word, but of our own attitude toward that ideal in the searchlight of a penetrating examination of actual conditions and values. We get to know ourselves better in that enlightening process conducted, as it were, by a surgeon who, when he injects the scalpel into tender spots, knows how to lessen the intensity of the pain, and while making us discontented with ourselves provokes no

resentment against the operator. Of all this we only get glimpses in these thirteen chapters dealing at random, and not systematically, with the sores and hindrances in clerical life; but they are sufficient to make us realize that here is a teacher who understands his clerical brethern, and who has other things in store that will help to make them value self-knowledge, with no lessening of the esteem of their calling, while making them grateful to him for the social service.

A MANUAL OF MISSIONS. Part First: Missions to Catholics. Part Second: Missions to Non-Catholics. By the Rev. Walter Elliott, of the Paulist Fathers. The Apostolic Mission House, Washington, D. C. Pp. 247. 1922.

Periodical "Missions" by some extern body of religious have become part of the parish routine in all districts of the United States. They are deemed necessary in conjunction with the organization of new parishes, to supplement the normal efforts of individual priests; they are deemed desirable to reanimate and foster to fresh religious efforts older parishes, even where there is an efficient body of pastoral laborers under well-established discipline. St. Alphonsus held that for the preservation of faith and zeal in their community aspects, "missions" should be held every three or at least every five years. They are to the upkeep of religious activity and fervor what periodical additions to fortify good wine are, as with age the liquid evaporates, even while it grows better. In a country where non-Catholics abound who are open to religious convictions, as in America, pastors have additional reasons for holding missions.

But the success of a mission does not depend solely on the efforts and excellence of the missionaries. The local clergy have a task, as they have an interest in the proper reception of the freshly added sowing in normally receptive soil. The pastor must not only prepare the ground, but see to the conserving of the new growth. How this is to be done is not always clear or realized. A volume, therefore, from the veteran missionary, Father Walter Elliott, which sets before us in brief, full, and pointed terms of language what a pastor must do as a preliminary to a successful mission; how he and his coadjutor priests may help the progress of the exercises, and in what manner they all may reap the full benefit of a renewed and continuously active zeal for the upbuilding of religion in our land; and how also we may permanently succeed in making our holy faith known and understood to the many who are outside the Church, not knowing or misunderstanding her beautiful message even while they are hungering and thirsting for the same, is a most welcome addition to our priestly library. That is indeed the scope and aim of the

Paulist leader's work, written after fifty years of practical experience, not only gathered by observation and action, but gleaned from brethren equally interested in the work of America's conversion, for which the Paulist Fathers were first established. Suffice it to say that we have here both wise counsel and detailed directions, at every step of the pastoral work, concerning a mission. There is an abundance of suggestions which make the little volume, even apart from its special purpose, a summary of pastoral theology; and if it were used as a text in our seminaries it would inject practical understanding in many cases where there is now only theory, especially in the matter of catechizing and instructing converts. We trust the book will have the widest possible circulation among all classes of clerics.

THE HYMNS OF THE BREVIARY AND MISSAL. Edited with Introduction and Notes by the Rev. Matthew Britt, O.S.B., St. Martin's Abbey, Lacey, Washington. Preface by the Right Rev. Monsignor H. T. Henry, Litt.D. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 384. 1922.

For the first time the lovers of the Latin hymns of the Roman Missal and Breviary are given a translation, with appropriate comment, which offers an appreciably complete introduction into the field of liturgical poetry for English-readers. Students of the humanistic type are apt to get the impression that Latin church hymnody is of a quality inferior to the productions of the Augustan writers; and when we measure Latin poetry by the standard of prosodiac forms alone, the contention seems true. But the charm of the beautiful in poetry lies in a grace that cannot be always measured by rhythm or rhyme, or the quantitative or accentual element in verse. As a matter of fact these excellences are all to be found in the earlier hymns of the Missal and Breviary; but they do not constitute their chief merit in art, any more than technique and truth to natural form give their worth to the early masterpieces of painting and modelling. The beauty of the Latin church hymnody has been recognized by the literary judges of all ages in Christian civilization; and the mere fact that these hymns of the liturgy have been made the subject of artistic interpretation not only by eminent poets, such as Walter Scott, Dryden, Newman, and in our own day the poet laureate of English verse, Robert Bridges, but also by scholars of every type, attests the superior artistic quality in these compositions, apart from, if not in spite of, their religious association. Among the translators whose work this treasury contains there are at least twenty Oxford University men, half of whom may have had Catholic leanings; the others were simply lovers and connoisseurs of

the beautiful in letters. Fr. Britt's list includes scholars from the universities of Cambridge, Edinborough, Trinity College (Dublin), as well as members of the great Catholic orders, the Benedictines and Dominicans.

But it is a distinct tribute to American scholarship, which has hitherto been mostly ignored, since it was only in the growing, that this royal volume should not only come from an American Benedictine editor but that it also contains among the best work by the large host of capable translators, the productions of American writers like Judge Daniel Donahoe, Monsignor Henry, Fr. Clarence Walworth and Fr. Garesché. When we remember that good translations of these hymns into English are practically innumerable, and that some of them have had the distinction of filling whole volumes of comment to draw attention to their varied beauty, the work of selection will be seen to have been a difficult matter for the editor. That he has, after years of studious and well-informed industry, accomplished his proposed task of selecting with singular success is attested by Monsignor Henry, who is a discerning and most capable judge. What he says in his foreword to the volume will suffice to commend it to anyone who cares to profit by the treasures which the Catholic liturgy opens to all lovers of beautiful thought and sentiment. "The distinction achieved by Fr. Britt in the present volume", writes Dr. Henry, "does not lie in the fact that he has ventured with catholicity of literary taste to include renderings by other than Catholic pens. He has mainly sought for translations that should best combine a just literalness with the just freedom in phrase and form accorded by literary canons in the art of translation." Even with this excellent principle as his guide, the compiler had to exercise the additional judgment of selecting translators who represented that variety in mental and spiritual experience and outlook in poetic gifts, in rhymic and rhythmic facilities, in variant literary modes. Here too he has shown admirable power of discernment. The one hundred and seventy-three hymns included in the volume represent the labor of some sixty translators, among whom "the reader may confidently look for that variety which is the spice of literature as of life. Incidentally he will receive a broad vision of the hymnologic work going on in the world around him."

The translations, printed side by side with the Latin text, in the order given in the Roman Breviary and Missal, are introduced by a bibliography on the subject, and by an historical sketch, a chapter on the Meters of the Hymns, and a brief analysis of the order of Canonical Hours. Thus the student gets a complete survey of the matter. There is at the end of the volume a biographical sketch of the authors and the translators, a Glossary and two Indexes (Latin

and English). The publishers have done themselves much credit in the production of the volume, which should prove one of the best sellers of the year.

THE EPISTLES OF ST. PAUL. With Introductions and Commentary for Priest and Students. By the Rev Charles J. Callan, O.P., Professor of Sacred Scripture, Maryknoll Seminary. Vol. I. Romans, First and Second Corinthians, Galatians. New York: Joseph F. Wagner (London: B. Herder). Pp. 670 1922.

Father Callan has been doing excellent pioneer work in making the New Testament popular for doctrinal and moral instruction and pulpit use. To the four Gospels and the Acts of the Apostles with their comments, equally satisfying from the homiletic and the popularly critical viewpoints, he now adds the four chief Epistles of St. Paul. To the interpretation of these Apostolic Letters the Acts serve as a convenient introduction, since they give us a fairly complete insight into the life of the Apostle whose language is often difficult to understand, unless we read it in the light of his actual surroundings and the particular affiliations to the newly founded churches to which they were addressed. The Epistle to the Romans presents quite a number of difficulties which can be solved only by reference to a corrected text-reading differing from the Vulgate. Many of the Latinisms of the Douay Version have been retained by Bishop Challoner, in spite of his desire to clarify the English version of Tudor times. Literalness, as a token of reverence for tradition, has left expressions and statements which are absolutely unintelligible unless the context suggests some sort of definite meaning. Father Callan here, as in the rest of the interpreted Epistles, shows his good judgment in adopting a revised translation from our best Greek readings, such as we find represented by Vogels. That itself is a decided help to the priest who has to explain the Sunday Epistles to a new growth of Catholic hearers who have their sense of inquiry and scepticism stimulated by a thousand temptations not known to our forbears who accepted what they did not understand on the authority of the inspired original.

For the student in particular our author supplies a general Introduction which forms the background and creates a proper atmosphere for the understanding of the relations of the writer to the people whom he addresses. This is further pointed by a special introduction, setting forth the object and scope of the Epistle in detail. A full bibliography for each Epistle helps the Bible student toward critical reading. It must be remembered, too, in this connexion that St. Paul's teaching is of exceptional, and in some cases

unique, importance to the theological student who has to establish the doctrinal character of Scripture.

The chief value of the work, however, seems to us to lie in the fact that it opens the Bible to a popular understanding of its contents as a book. The reproach that Catholics ignore the Bible is absurd in view of the fact that the entire liturgy in which the faithful partake not merely periodically but continually in the daily services of the Church is shot through and based upon the Bible, while all her sacramental ministry is but an interpretation and application of Scriptural doctrine to the lives of the faithful, to which they have constant recourse, and which is reflected in their liturgical practices, and even in the appointments and construction of their churches and sanctuaries. Besides, the obligation of every cleric in orders to spend an hour at least in the daily reading of the Scriptures with patristic interpretation ought to be sufficient to lay the ghost of priestly repudiation of the Bible. But as a reading manual, which might supplant much of the useless novels and news reading, with their plausible influence misdirecting morals, the Bible has never been urged sufficiently upon the present Catholic generation. Fr. Callan helps us to realize, and at the same time remedy this evil. Hence the cleric who possesses and utilizes the aid thus offered is at a great advantage as a moral teacher and spiritual leader.

THE WONDERFUL CRUCIFIX OF LIMPIAS. Remarkable manifestations. By the Rev. Baron Von Kleist, S.T.D. Translated by F. F. Reeve. Benziger Bros., New York, Cincinnati, Chicago. (Pp v—184.) 1922.

The religious press has made the Catholic world acquainted with certain remarkable phenomena that have appeared in the parish church of the village of Limpias, situated near the Bay of Biscay in the northwestern part of Spain. There on 30 March, 1919, the eyes of the Crucified suspended back and above the main altar were seen by many of the congregation assembled for a Mission exercise to move; to turn from side to side; the mouth to open and close as in speech; the features to contract as in agony; and the chest and neck to bathe themselves in sweat; the breast to heave. These manifestations have been witnessed by countless persons — by men, women, children—of every grade of social life; by poor and rich; learned and unlearned; by the laity and the clergy—though by the latter less frequently. When the account contained in the present book was being prepared, over 2500 witnesses had given testimony under oath to having gazed not transiently but long and steadily at the prodigies. These sworn witnesses, however, are but a small minority

out of uncounted thousands who have looked upon the *Santo Christo de la Agonia.* Seeing that by far the larger number of the beholders have been sober, sensible people—many of them professional men, physicians, physicists, psycho-physicists; that many of them, moreover, went to Limpias sceptics and as scoffers even blasphemous, but stayed to pray after the compelling evidence of their own eyesight—in a word, in view of the character and the circumstances of these experiences, it would be unreasonable to doubt the facts attested.

How account for them? Why do they occur? Why in Spain? Questions like these inevitably arise. To discuss them here would be impossible. The reader may be referred to the book above. One thing seems proved beyond a doubt. Theories of fraud, hallucination, delusion, auto-suggestion, crowd-suggestion, and the like, are of no avail in the premises. What is more significant is the enormous number of conversions, with over a thousand remarkable cures of diseases, a vast blossoming forth of devotion and the impotent resentment of the enemies of Christ.

The little volume contains a brief sketch of the Spanish village which, like another favored spot just beyond it in the French foothills of the Pyrenees, has become suddenly almost world-famed. The larger part of the book is taken up with a detailed account of the prodigies, the attitude of the Church toward them, the character and circumstances of the testimonies, the various theories devised to explain the mysterious phenomena. Dr. Baron von Kleist is convinced that a supernatural cause alone is satisfactory. The grounds for this conviction he presents clearly and forcibly but withal objectively. The book, which will be read with interest and spiritual profit by every Catholic, possesses an apologetic value. It furnishes an experiential argument for the public presence and patent working of the supernatural in our own day.

THE LIFE OF CORNELIA CONNELLY. 1809-1879. Foundress of the Society of the Holy Child Jesus. By a Member of the Society. With a Preface by Cardinal Gasquet. With Portraits and other Illustrations. Longmans, Green and Company, London, New York, Bombay, Calcutta and Madras. 1922. Pp. 486.

A biography like this will assuredly strengthen not only the devotion to religious ideals among women who are called to consecrate their lives to Catholic service, but also the confidence of our clergy in the intellectually well trained and spiritually powerful coöperation of the religious communities of women to whose care the education of our children and in particular the fitting of the American womanhood for a right use of the influences accorded them in the different

spheres of their domestic and civic activity, are being entrusted. Mother Cornelia Connelly was an American, child of one of the oldest Philadelphia families, and reared in the Protestant Episcopal Church. She married a gifted young clergyman, and they moved to Natchez. Here her frank inquiry into the motives that actuated the nuns in a convent opposite her house, and who devoted their lives to service without earthly reward, led her to the Catholic Church. Her influence caused her husband to follow her and to resign an honorable living. It further made him resolve to renounce the gratifications of an unquestionably happy marriage to become a priest. Though a man of fine culture, he appears to have been strongly emotional, which fact accounts sufficiently for his lack of perseverance in a step taken apparently with full deliberation. But what was wanting in him was abundantly found in the wife who, still young and singularly beautiful, made her renunciation complete.. Whilst Cornelia Connelly was not to escape severe trial in the finding of her new vocation, she remained consistently and heroically true to the divine guidance.

It would lead us too far if we attempted to trace here the different steps by which she eventually completed the magnificent work of establishing an institution for the education of children and young women which is accomplishing manifest results for the Catholic cause throughout the English-speaking world. Her first training in the religious life was received from the daughters of Blessed Mother Barat, and indeed in some respects from that wonderful educator and founder herself. At the convent of the Religious of the Sacred Heart, in Rome, she learnt the lessons of religious construction and self-renunciation. Probably it was the peculiarly Italian mode of life which deterred her from definitely attaching herself to the institute of Mother Barat, of which she had had earlier glimpses at Grand Coteau, where she first met the nuns. But her course on similar lines was determined by a call from Cardinal Wiseman who, having become acquainted with her, and knowing of her desire to devote herself to some educational work in America, invited her to come to England where, in one of the Midland district towns, she was to have a wide field for apostolic work.

The beginnings of her labors and the difficulties and trials that beset a mind and heart wholly subject to God, for a refining of her faculties and an increase of her merits, must be attentively followed to realize the true worth of this valiant woman. Her biographer gives us a beautiful picture of heroic sanctity carved into exquisite form from material so rich and chaste that it deserves a place as a masterpiece in the House of God. She composed her rule for the community on the lines of the Constitutions of St. Ignatius and of

Blessed Mother Barat, adapted to the conditions under which her work was to take form in England and later in America, with the full approval of the Holy See. The expansion of the Institute, especially of later years and in the United States, gives us a most interesting and instructive history of apostolic zeal and self-sacrifice, characterized at the same time by a charming spirit of simplicity and of loyalty to the ecclesiastical authorities. One gets the conviction from the accounts of early struggles that they must have given numbers of uncanonized saints to the Community.

To appreciate the full value of this well-written life-story, containing lessons of wonderful perseverance and invincible devotedness in the face of countless difficulties, one must read the letters and counsels of this God-inspired woman, by which she established the strong and gentle government which directs the Society to-day and inspires the unity, peace, and love that bind its members together. The reader comes from the perusal with a higher appreciation of the ideals of Catholic education and of the liberty of spirit which the Church proclaims for the encouragement and direction of the aspirations of Catholic educators who follow leaders of the type of Cornelia Connelly.

THE CALENDAR: Its History, Structure and Improvement. By Alexander Philip, LL.B., F.R.S. Edin. Cambridge: At the University Press. 1921. Pp. 104.

The arrangement of dividing time into years, months, and days, for the purpose of defining the past as well as future dates of events in secular and ecclesiastical life has been a subject of periodical discussion since the days of Abraham. To record accurately beforehand the date of future recurring events demands the fixing of definite relations between the day, the month, and the year. Since neither the year nor the month is an exact multiple of the day, nor the year an exact multiple of the month, the various attempts to establish a reliable calendar have resulted in one or other of three systems, namely the solar calendar, or one which adheres to the true length of the year, but gives an arbitrary length to the month, irrespective of the length of the lunation; or the lunar calendar, in which the lunar length of the month is observed, whilst the length of the year varies; or finally a combination of the two, observing the true length of both month and year, but adjusting their inequalities by "intercalations", that is by periodical additions of days. Of early calendars there remain still relics among the Eastern nations. The oldest calendar, operative among us, is the Jewish luni-solar calendar, with months of 29 and 30 days alternately, and an inter-

calary month about every third year. The Christian world had observed the Roman calendar, corrected under Julius Cæsar, 45 B. C., which fixes the time of the vernal equinox. This gives us a uniform date for Easter, after the Council of Nicea in 325 A. D. But as time went on the vernal equinox fell constantly earlier, and it was foreseen that eventually it would coincide with the preceding Christmas unless the old date (21 March) were authoritatively restored. This gave occasion to the Gregorian calendar reform in 1582, when ten days (5 to 15 Oct.) were stricken from the actual reckoning, and the centurial years which were divisible by 400 without a remainder, were retained as leap years.

The Gregorian adjustment was not absolutely correct, however, and with the progress of astronomical study the difference in time between the tropical year and the present computation is deemed important. Hence steps have recently been taken for a new reform which is likely to affect both the civil and ecclesiastical modes of computation. Mr. Philip reviews the entire process of calendar making from the beginning, pointing out the various methods, their excellences and their defects, and suggesting a practical solution of the difficulties urged against a perfect adjustment. He pays due regard to the historical, civic and religious prepossessions involved in the changes. These changes refer in a large measure to the fixing of the Easter date. For the rest, they appear simple enough. Briefly they suggest subtracting a day from August and adding it to February. This gives us two equal half-years and four equal quarters, assuming the further exclusion of the 365th and 366th days. The date of the vernal equinox remains unaffected by this change. The day to be excluded is 31 May. The expediency of the four quarters comprising 13 complete weeks beginning with a Sunday and ending with a Saturday is evident. For reasons stated in Mr. Philip's proposal, Easter Sunday would be fixed for 12 April, a date that approximates to the most probable date of the Resurrection. An interval therefrom of fifty days takes us exactly to the 31st of May as the proper date for Pentecost. Thus the adoption of a corrected perpetual calendar becomes possible, to which end our author advocates the immediate preliminary steps to be taken for a comprehensive and withal simple change. The subject is one that requires detailed study, however, for a complete understanding of it. To us it seems that the Cambridge proposal presents in their most practical light the crucial difficulties to be considered in the reform. The Catholic Church has more than a passing interest in the matter, and parliamentary action could hardly fail to consider a time-honored authority, with the practical issues involved in the religious cult of the Christian world, if a change of calendar is to be adopted in Europe and America..

KANT UND DIE KATHOLISCHE WAHRHEIT. Von August Deneffe, S.J. Herder & Co., Freiburg im Breisgau (Berlin, Karlsruhe, Koln, Munchen, Wien, London, St. Louis, Mo.). Pp. 200. 1922.

A few years ago the cry was heard reëchoing in the halls of philosophy, "Back to Kant!" Whether or not it was that national feeling congested the vocal chords of the shouters, certain it is that the cry has grown fainter and is now seldom heard. Just why there should be a desire—if desire it were—to revert to the philosopher of Prussian Koenigsburg is not quite clear; for certainly the author of the *Kritik der reinen Vernunft* darkened counsel as none of his predecessors in the magistry of philosophy had ever succeeded in doing. Nor indeed did any of those who immediately followed him in time, though departing far from him in teaching—Fichte, Schelling and Hegel—more befog philosophical theory than did this master of those who don't know. It may be that the cry "Back to Kant!" came from the heart rather than the head of thinkers who felt that the truths of eternal value were slipping from the grasp of men under the spell of the naturalism and agnosticism which prevailed so widely during the "terrible eighties". For did not Kant save for the mind the reality of God, the freedom of the will and the immortality of the soul? These Kantian champions, however, seemed not to realize that their hero had destroyed the very condition and power whereby alone these vital truths are ascertainable—the validity of the human intellect—and had relegated them to the practical reason whereby they are not to be perceived or *known* but only *felt* to be something real because they are declared (by Kant) to be necessary, though unprovable, postulates. In so far as one can trace any sequence in recent philosophical theorizing, Kant is the father of agnosticism and pragmatism and modernism, as these views have attained some vogue in English-speaking countries. By denying the ability of the intellect to discern absolute truth, and therefore to demonstrate the existence of God and the soul's immortality, Kant struck at the very foundations of all supernatural religion. Consequently no Christian, certainly no Catholic, can consistently be a disciple of Kant. This obviously does not mean that one need or should disregard or fail to appreciate the personal endowments, the natural virtues—kindness, affability, sympathy—much less the high order of intellectual power which adorned the soul of the philosopher who for almost fifty years lectured and wrote in the University of Koenigsburg, the city wherein he was born (22 April, 1724) and from which he never departed: wherein he died and was laid to rest. "Auch Kant war ein Mensch."

The Catholic student who wants to have some knowledge of Kant, his personality, his life work and his system of philosophy as far as the latter relates to supernatural religion, to Christianity, cannot do better than read the book introduced above. The literature on Kant is very large. There is no single book, however, that covers the ground examined in the present monograph. The author, after a succinct account of Kant's life and works, passes under review the philosopher's standpoint, the purpose of his several Critiques, the phenomenalism and agnosticism to which he was led, and his sceptical attitude toward the theistic arguments. In the third part of the volume a comparative study is given of the Kantian philosophy and Catholic truth; first in regard to our natural knowledge of God, secondly to religion as the worship of God, and thirdly to faith and its teachings. The conclusion reached is that Kant proved himself "no great benefactor of humanity. He introduced into philosophy much darkness and little light." Through his influence many under the guise of science were robbed of the highest spiritual values. With his agnosticism he drew a veil before the eyes of men, so that they neither could nor would recognize God, the Creator. The outcome of his teaching is destructive temporally and spiritually (p. 189).

Fr. Deneffe addresses not an academic audience, but the average educated class. While relatively thorough in his criticism of Kant, his aim is to be brief, clear, plain, and as simple as may be. That he has achieved a notable degree of success is greatly to his credit, in view of the difficulties of his undertaking. For the *Critique of Pure Reason,* which is fundamental to Kant's philosophy, is one of the most obscure and intricately involved of the world's "philosophical classics". If Kant threw little light on philosophy, Fr. Deneffe throws considerable light on Kant.

CATHOLICISM AND CRITICISM. By Pere Etienne Hugueny, O.P. Translated from the Fourth French edition by Father Stanislaus M. Hogan, O.P. Longmans, Green & Co.: London, New York, Toronto, Bombay, Calcutta and Madras. Pp. viii—318—iv. 1922.

Students who keep abreast with the incessant stream of apologetical literature in French will doubtless be already acquainted with Père Hugueny's *Critique et Catholique,* a work which has been widely and warmly welcomed in an *entourage* already rich in books of its class. There ought to be a no less appreciative reception awaiting the work, the first half of which is now accessible to English-readers through the present translation. The volume at hand treats of Apologetics, that is, the rational exposition of the reason-

ableness of faith. The second volume, which is to be issued later, will contain the Catholic Apology, that is, the defence of the doctrines of the Church—the arguments that prove those doctrines to be not discordant with enlightened reason.

It should not be necessary to make any plea for the multiplication of works of this kind, or offer an apology for the ever-growing number of books on Apologetics. The aim of Apologetics is to establish the claims of the supernatural on logical reason—in other words, to make the act of faith reasonable to men, in order that they may be led to elicit the act and sustain and cultivate the consequent habit or virtue of the faith which unlocks the substance of things hoped for. But reason is continually beset by new difficulties—or by old objections reiteratedly brought forward in novel and specious forms. Consequently the old defences of the supernatural need continual reëxamination with a view to strengthen them, reshape them, and readjust them to the ever-changing conditions of thought, the advance in knowledge, physical science, archeology, history, and so on. The present work is conceived in this spirit. While it does not fall exactly within the group of *Apologétique Scientifique*, it is pervaded by the thoroughly critical temper. It is intimately analytic. It scrutinizes facts, and induces from them their apologetic implications. First it takes up the Christ-fact, then the Jewish-fact, the Catholic Consciousness of Primitive Christianity, Christ and the Church, the Conversion of St. Paul, the Conversion of the Roman Empire: and then in turn the Church in relation to the primitive sects, the later sects and heresies, the various ethnic cults—Buddhism, Islamism—the world outside; and lastly the Church and Sanctity, the Church and Miracles. Each of these facts is examined in the fullest light of modern criticism—the inductively reached conclusion being that the act of faith is through and through justified at the bar of the most exacting reason: that consequently Catholicism and Criticism are not only in no wise opposed, but that the former welcomes and is strengthened by the fullest consistent employment of the latter. Although the same general thesis has repeatedly been established, the rigorously critical and analytic method here employed will appeal to many minds whom the more abstract and synthetic form of argument does not so readily affect.

The translation is clear and readable. There is a serviceable bibliography. Slips of the types are unfortunately numerous; nor has the page of corrigenda picked them all up. The honorable amend will of course be made in future editions, whereof there should be many.

THE LITERATURE OF THE OLD TESTAMENT in its Historical Development. By Julius A. Bewer, Ph D., Columbia, D. Theol, Goettingen, Professor in Union Theological Seminary, Lecturer in Teachers' College, Columbia University. New York: Columbia University Press. Pp. xiv—452. 1922

We have already directed attention to the advantages for the student of ecclesiastical as of secular history of Professor Shotwell's series of studies published under the general title of "Records of Civilization", in which are to be brought together translated early documents of history, with comments, interpretation and references to collateral sources, by prominent scholars connected with the Columbia University. The present volume will interest the Biblical student and theologian even more than the historian. The author's purpose is to trace the way in which the makers of the Old Testament drew upon their sources and framed the material into a canon.

Of the chronological sequence of the literary products found in the Jewish collection defined as inspired at the rabbinic synod of Jamnia, it is difficult for a scholar to speak with confidence, and Professor Bewer does not pretend to do so in most cases; his tracings of historical development are rather on the lines of spiritual affiliation. Accordingly he constructs his history upon the data of literary criticism which greatly alters the order of Old Testament records as found in our Bible, both as regards the books and their component parts. Thus the earliest of Hebrew literary productions are the poems found in the historical books, such as the songs of Lamech and of Miriam, the incantations of the Ark, the song of the well, etc. in the Pentateuch; and the proverbs, blessings, and oracles scattered throughout the pre-monarchic accounts. Then follow the poems and narratives of the Davidic period, the laws and ordinances, Yahwist and Elohist, of the centuries down to the time of the prophets. This arrangement places the account of Abraham's victory, and Melchisedec in Genesis XIV, as well as the Canticles, and the larger portion of the Wisdom literature, including the final reduction of the Psalter, within the Maccabean period. How far this order and selection is compatible with the accepted theories of a traditional belief in the inspired Jewish canon of the Ptolemaean period, it is difficult to determine. The author does not discuss the subject from this point of view, and there is no indication that he adopts as a defensive position what he describes as the historical creed of the Palestinian Jews. The Thora was accepted at the time of Esdras; it included the five Books of Moses; but the later books admitted in the synagogal readings up to the second century before Christ were not held as on the same level of revealed or inspired

truth. Dr. Bewer speaks of the Alexandrine Canon as "Apocrypha". Hence he does not include Esdras, Tobias, Judith, Wisdom, and Ecclesiasticus, in his historic analysis. This gives the Catholic student an idea of the apologetic value of the work. For the rest it is marked throughout by scholarly inquiry and critical judgment, without any of that erudite partiality which indicates sectarian bias. To us as Catholics it matters little what recensions and transpositions in course of time the written records of sacred revelation went through, or in what manner the primitive code intended for our instruction did actually exist in traditional oral or written form in patriarchal times. It serves our purpose to know that it eventually received the sign manual of the Divine approval as truth either historical, doctrinal or prophetical, by which future generations were to be instructed and guided. To maintain this fundamental thesis, however, in our polemic and doctrinal defence of the Bible we need to know what the attitude of men who sincerely differ from us may be. To this end Dr. Bewer's "Literature of the Old Testament" is of timely assistance.

DOMINUS VOBISCUM. A Book of Letters by the Right Rev. Francis C. Kelley, D.D., LL.D. With a Preface by the Right Rev. F. A. Purcell, D.D., Domestic Prelate and Rector of Quigley Preparatory Seminary of Chicago. Matre and Company: Chicago. Pp. 254. 1922.

Monsignor Kelley has given us an attractive exposition of the vocational traits which distinguish the worthy candidate for the Priesthood. Twenty-four letters addressed to a young student of theology set forth in the light of present-day culture, the ideals, methods of attainment, obstacles to be overcome, and joys of fruition, which lie before the newly ordained minister of Christ. There is a glow of enthusiasm and generous helpfulness, a note of deep religious faith and sincerity, and withal a newness of form and freshness of eloquence in these letters, making them especially suitable for the youth of our time and country who somehow feel a shyness and unreality when approached by the ascetical formularies that led our forefathers to priestly heroism. The author is particularly happy in characterizing the temptations to self-esteem and human respect which make us afraid of being "different", and to pride that refuses to learn from inferiors in position or from the flock, to worldliness and human ambition. His suggestions are wrought through with common sense, prudence, and with such rules as should guard a young cleric from pitfalls, cause him to seek becoming friendships among his own, give due attention to the systematic development of his talents and dispositions so as to strengthen char-

acter, cultivate the habit of serious things, reading and study; and make a success, in the sense of true progress, of his opportunities of leadership in the priesthood and pastoral service. The volume in its unusually beautiful dress makes a particularly handsome gift for a cleric at this time or before ordination. But the maniple of the cover should go on the left forearm.

CONFESSIONS OF AN OLD PRIEST. Rev. S. D. McConnell, D.D., LL.D., D.C.L. New York: The Macmillan Company. 1922. Pp. 124.

We merely mention the volume here to say that to the Catholic priest the title is wholly misleading. The writer is a minister, reared in the Episcopal Church, who has lost all faith in the revealed religion of Christ and finds temporary satisfaction in a creed "freed from the bondage of history, untrammeled by Scripture, unharrassed by definitions, open without question to all", etc. The supposed arguments are threadbare repetitions of the Ingersoll type, and the whole is calculated to catch readers who have no sound basis for their faith and are satisfied with negations. The only thing commendable in the book is that the writer does not resort to abuse of the Catholic Church. He mentions Rome and the Jesuits only once or twice, of course depreciatingly.

Literary Chat

Fr. Matthew Germing, S.J., provides an inexpensive edition of *Selected Letters of Seneca,* with sufficiently copious footnotes to make their reading in Latin easy to students somewhat advanced in Latin. To the average cleric the themes of the Stoic sage, who is not without reason supposed to have been acquainted with St. Paul, even if we do not accept as genuine the correspondence attributed to them in the Apocrypha, are interesting and instructive. What Seneca thought about the use of time, useless reading, physical exercise, God dwelling within us, hidden faults and their cure, noise and study, the simple life, books and mental nourishment, and the like practical subjects, is as true to-day as it was in the days of St. Paul. The Loyola University Press at Chicago, which publishes these and also choice selections from our chief English Classics (verse and prose), serves many a cleric young and old to the best taste and convenience.

Fr. Alexis M. Lepicier's reflections on the Litany of the Blessed Virgin, published by the Benzigers under the title *The Fairest Flower of Paradise,* is a valuable addition to the popular literature of Marian theology. In beautiful and descriptive language the author sets forth the doctrinal meaning of the different invocations, their influence in transforming to holiness of conduct, illustrated by examples from the lives of her clients, and giving the everyday Christian an exalted view of the intercessory power as well as the fair privileges of the Mother of Christ. The Considerations serve admirably for instruction and devotion during novenas, the month of

May and of October, and for spiritual reading in Sodality gatherings. (Benziger Brothers, New York.)

The last (September) issue of the *Gregorianum* has some exceptionally instructive articles of interest to clerics who have to deal with converts. Fr. Leslie J. Walker, S.J., completes his analysis of the Anglican position, which gives hope that the conversion or return of England to the Catholic faith is not far off; that it is likely to come, however, from within the Protestant fold rather than through any pressure or organized propaganda from without. The article is written in English.

Another paper, in its first instalment, and one likely to throw fresh light on the teaching of sacramental theology, is entitled "Salva illorum Substantia", by Fr. Heinrich Lennerz, S.J. The German theologian points out that the Council of Trent, in using this phrase, did not intend to endorse the opinion that Christ instituted the Sacraments of the Church "in specie", and that the conclusion which many recent theologians draw from the words of Trent is unwarranted. The next instalment will complete the argument.

Further interesting discussion gives us the mind of St. Thomas regarding the principle "Lex dubia non obligat". It favors the interpretation given by St. Alphonsus, namely that the obligation of a law is in proportion to the certain knowledge, and not merely the probable opinion, one has of its being a law.

Meditations for God's Loving Children, published by the Cenacle of St. Regis, New York, is a new method of preparing teachers, including mothers, and we venture to say priests, to assimilate by reflection and in a systematic way the great truths of the Bible and the Catechism, with a view to imparting the same to children. By children we mean not only the pupils of the parish and the Sunday school, but also children of a larger growth, and especially converts. Students of homiletics will find here a good training for sermon-writing and catechizing. (The Cenacle: 628 West 140th St, New York.)

Teachers having occasion to give religious instructions in schools and colleges will find helpful suggestions in a series of conferences prepared for the purpose by M. Vandeputte, D.H., under the title *Conférences à la Jeunesse des Ecoles* (Paris, Pierre Téqui). The work comprises three volumes, treating respectively (1) of the fundamental truths and virtues, (2) of duties toward God and one's neighbor, and (3) of duties toward oneself. The thought is solid and practical, the matter arranged orderly, the style plain and simple, and the general tone fervent and restrained.

These are the days when you are casting about for the token of affection or gratitude you want to give at Yuletide. It's easy enough to hit on a box of cigars, but you think you'd like to give a book. But what or which? Well, if the prospective recipient is an intelligent person, woman, man — priest included — not a child, you will do well to select John Ayscough's *Discourses and Essays*. There is a goodly sheaf of things worth while between the unadorned covers of the modest duodecimo volume, which the Herder Book Co. (St. Louis) gives away for a relatively small compensation.

Whatever John Ayscough writes is usually distinguished; and these addresses and essays take rank amongst the most graceful products of his versatile pen. They touch many points of life within the Church and outside; the subtle workings of the human spirit, good and not so good; manners and customs of society today and yesterday. It is not a sermon book, nor a collection of formal lectures. Bright, piquant, witty Chestertonian at times in its arresting surprises, there is no dull page or paragraph in the volume. You honor donor and donee by making it a Christmas token.

Those who have been running their eye over the current book notes will know of *Marianita*, John Ayscough's latest novel. The scene is laid on an Arizona ranch, and it and the characters were probably suggested by the author's recent lecture tour across the States. While not quite the writer's

most finished novel, it is clear, bright, wholesome in its unobtrusive moral and uplifting in its spiritual idealism. (Benziger Brothers.)

There is still another recent volume by the same gifted author which will appeal chiefly to the many readers who find something worth while and intriguing in whatever bears the pen name of Mgr. Bickerstaffe-Drew. *Pages from the Past* is a depository of the author's reminiscences. Many of these are intimately personal and will probably not interest the general reader. Many more, however, register the literary appreciations of a cultured mind, a citizen of the world who moves at ease in every degree and kind of polite learning. His evaluations of men and books are of general and of abiding interest, while some of them, with their sharp and rapid antitheses, remind one of Macaulay's brilliant parallelisms. Take, for instance, this characterization of George Meredith and Thomas Hardy. "While reading Meredith one almost feels that the psychology of his people is too much for him—and for us; and while reading Hardy one is sometimes tempted to ask if his own psychology is not too much for his characters. Hardy and Meredith are philosophers, at least as truly as they are novelists, but they are peculiarly unlike. They are equally intricate, but Meredith is as subtle as Hardy is direct. Their atmosphere is absolutely different. Meredith's is all lambent fire of meteoric vagary; his lightning is all summer lightning and never meant to blast anybody. It never does, and it only makes his people skip. Hardy's is all cloudy emotion: he is most at home in storm and foul weather. Meredith's attitude is full of quip and aloof amusement: he is always enjoying himself, even when his creatures burn their fingers a little. Hardy suffers in his creatures, and is (suicidally perhaps) slain by their tragedy: the spring of his emotion lies in the great deeps of human fate; the sources of Meredith's laughter are the incongruities of artificial civilization." And so on. We should like to quote the full five pages devoted to these incisive contrasts. It is criticisms like these that lend a permanent value to many of John Ayscough's *Pages from the Past.*

One is almost startled to meet with "Bernadotte" on the first page instead of Bernadette, the favored child of Notre Dame de Lourdes. The lapse of the types reminds us of our Baedeker, the hasty compiler of which did not apparently think the story of Lourdes sufficiently important to cause him to note the difference between the name of the Pyrenean peasant child and that of the French field-marshal — and pervert — Bernadotte!

Like Mgr. Bickerstaffe-Drew, the Abbot Hunter-Blair has written his reminiscences. To his *Medley of Memories* he has recently added a *New Medley of Memories.* The former collection, gathering up recollections covering fifty years, has previously been described in this REVIEW. The *New Medley*, which continues the series up to 1914, does not contain as much material of general interest as did its predecessor. Made up in great part of the author's journeyings here and there and his meetings with this or that person, distinguished and undistinguished, the reminiscences in large part will have a meaning for only the intimate friends of the writer. However, intermingled with these local and unvitalized items there are many observations on persons and places which, emanating from so richly cultured a writer, lend the narrative a widely human allure that, supplemented by the attractive appearance of the volume, makes the book an appropriate gift token. (Longmans, Green & Co.)

A priest in quest of a Christmas gift appropriate for the boy or boys he wanted to reward or encourage, made no mistake when he selected last season *A Boy Knight*, by Fr. Martin Scott, S.J. This year he is able to choose with equal safety another story by the same knower and lover of boys. What Frank Mulby was to the *Boy Knight*, Barney Kearney is to *Mother Machree*, Fr. Scott's recent novel (The Macmillan Co., N. Y.). Father Doone, the typical manager of the boy's club in the earlier, becomes the equally successful director of the boy's choir in the later story. Barney is no rough-and-tumble urchin. He was born with a delicate nature. The spirit of music was in his soul and

he needed little training to master the art. The voice of the lark is in him and

"He rises singing, passes from sight
A shadow kindling with the sun.
His joy ecstatic flames till light
And heavenly song are one."

Herein is the spirit and the life of Bernard Kenney as it swiftly passes heavenward on the wings of song. Fr. Scott has painted the character of this singularly gifted child in colors that are bright but tenderly softened and shaded. One likes to think that Barney actually walked the streets of New York, a real boy and not simply a creature of the author's fancy. And also that Alice, the child's devoted "Sis", the type of a loving, selfless sister, was no less a reality. Barney used to wonder why big men cried when he sang "Mother Machree". And they were not ashamed of the unbidden tears, either. No more will the reader feel that it is an unseemly weakness if his eyes grow moist over the story of *Mother Machree*. The bookmakers have given the volume a becoming form, one that is in keeping with the brightness of Christmas time.

The clergy who have read Fr. Scott's first book, *God and Myself*, have no need to be told that the author is not afraid of objections. If a difficulty arises, he faces it, and puts it in the strongest possible light before attempting to answer it. This mark of candor and courage is stamped deeply on his latest work, *The Divine Counsellor*. (Kenedy & Sons, N. Y.) In the form of a dialogue, he makes the human soul pour out to the Creator its perplexities—the overshadowing darkness, exquisite anguish, utter helplessness that beset it in face of the hardships and temptations of the present life, and the awful prospect of eternal punishment in the life to come. God answers the soul in part by giving, if not a full, at least a partial insight into the mystery of pain; and by leading it into the way of faith and trust which lend the miseries of life a purchasing value for goods everlasting.

To formulate a dialogue between God and the soul that shall be worthy of the interlocutors calls for great tact, sure insight, wide circumspection and a dignified, yet, withal, on the side of the creature, a trustful mood and manner of self-revelation. That Fr. Scott felt the necessity of these prerequisites was the first condition of his bringing them to his high emprise. That he has attained a large measure of success will, we think, be the verdict of his readers. The book is most attractively made, the binding being neatly festive and each of the handsomely printed pages being decorated with a green vinieform border. In matter and make-up it is an ideal Christmas token.

Of the recent Catholic novels that will be serviceable during the gift season, special mention should be made of *To the Dark Tower* by Mark S. Gross, S.J. (P. J. Kenedy & Sons, N. Y.) The title, it is true, is not suggestive of Christmas, but the story is brightly told. It is full of life, action, thrilling adventures; and will certainly be popular amongst boys, especially from eighteen up to eighty.

The Adventurers by Maurice Francis Egan (Kilner & Co., Phila.) is a clever, vivacious, wholesome novel, which will be appreciated alike by young and old. The same is true of Marion Taggart's *No Handicap* (New York, Benziger Bros.). *Mary's Rainbow* (Matre & Co., Chicago) will win the enthusiastic admiration of "the kiddies". When it is known that it is from the pen of Clementia, the storyette is sure of the welcome which was previously accorded to *Mostly Mary, Uncle Frank's Mary*, and the other favorites which Catholic children are fortunate in getting from the gentle Sister of Mercy who knows so well what they both need and want.

It was eight o'clock one night when a spare, lightly-built youth rang the presbytery bell, at a Catholic church in Scotland, and asked to see the priest. On the Father's coming down, the young man said: "Father, I want to go to Communion."—The priest, naturally unaccustomed to an application of this kind so late at night, thought he should enquire further. "Are you a Catholic?" he asked.—"I am," the youth answered. —"Well, don't you know that Cath-

olics are not allowed to receive Communion unless they are fasting?"—"I do; but I *am* fasting. I've had nothing to eat or drink to-day."—Somewhat astonished, the Father enquired: "What, then, have you been doing all day?"—"I am a racing jockey, Father. I have run three races to-day, and," he added with a knowing toss of his head, "I won two of them. But to-day is my father's anniversary, and I always go to Communion on that day."—Perhaps the good priest, greatly edified at such an example, thought of those words: "Many indeed run, but one receives the prize." Of course he gave our humble hero of the Eucharist his holy desire.

The foregoing story is taken from *Gathered Fragments,* a collection of stray leaves on frequent and daily Communion by Fr. M. de Zulueta, S.J. Perhaps most priests could parallel the incident by some more or less similar experience from their own life in the ministry. At all events the story for its suggestive moral deserves the widest possible publicity.

Fr. Zulueta is known to the clergy for his zeal in spreading the practice of frequent Communion. In his latest book just mentioned he says many things on the devotion — so close to his and every priestly heart—that are worth considering and carrying out, especially as regards the Holy Communion of children. The volume is neatly issued by the Manresa Press, London.

Three important books published during recent months have not yet received adequate notice in our pages. We had hoped to make them the subject of separate articles pointing special lessons of pastoral import, but have been prevented so far by more immediately pressing calls on our space. Shane Leslie's *Life of Cardinal Manning* (P. J. Kenedy & Sons), Father Campbell's *The Jesuits,* and Dr. Guilday's *Life and Times of John Carroll* (Encyclopedia Press), whilst they have been sufficiently heralded in the Catholic press to secure requisite attention from the publisher's point of view, still await fitting treatment in the REVIEW.

Books Received.

SCRIPTURAL.

THE EPISTLES OF ST. PAUL. With Introductions and Commentary for Priests and Students. By the Rev. Charles J. Callan, O.P., Professor of Sacred Scripture in the Catholic Foreign Mission Seminary, Maryknoll, N. Y. Vol. I: Romans, First and Second Corinthians, Galatians. Joseph F. Wagner, New York; B. Herder, London. Pp. liv—670.

THE LITERATURE OF THE OLD TESTAMENT IN ITS HISTORICAL DEVELOPMENT. By Julius A. Bewer, Ph.D. (Columbia); D. Theol. (Goettingen). Columbia University Press, New York. 1922. Pp. viii—452. Price, $5.00.

THEOLOGICAL AND DEVOTIONAL.

MANUALE JURIS CANONICI in Usum Clericorum, praesertim illorum qui ad Instituta Religiosa pertinent. Edidit Dom. M. Pruemmer, O.P. Editio III aucta et recognita. B. Herder Book Co., Friburgi, Brisg., et St. Louis. Pp. 710. Price, $5.00.

THE GOSPELS AND EPISTLES OF THE SUNDAYS AND FEASTS. With Outlines for Sermons. Prepared and arranged by Charles J. Callan and John A. McHugh, of the Order of Preachers. Joseph F. Wagner, New York; B. Herder, London. Pp. ix—420. Price, $3.00 *net.*

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Third Part (Supplement), QQ. XXXIV–LXVIII. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—376. Price, $3.00.

LOOSE-LEAF CALENDAR OF THE BLESSED SACRAMENT FOR 1923. Sentinel Press, 185 E. 76th St., New York. Price, $0.50 *postpaid.*

THE IDEA OF GOD. Historical, Critical, Constructive. By Clarence Augustine Beckwith, Illinois Professor of Christian Theology, Chicago Theological Seminary. Macmillan Co., New York. 1922. Pp. xii—343. Price, $2.50.

"DRAW ME AFTER THEE, O LORD." A Manual for the Adoration of the Blessed Sacrament for Confession and Communion. Adapted especially for persons who wish to lead an interior life. By a Poor Clare. D. B. Hansen & Sons, Chicago. Second edition, 15,000. 1922. Pp. 256. Price, $0.75.

A MANUAL OF MISSIONS. Part First: Missions to Catholics. Part Second: Missions to Non-Catholics. By the Rev. Walter Elliott, C.S.P. Apostolic Mission House, Brookland, D. C. 1922. Pp. viii—247. Price, $1.10 *postpaid.*

GREAT PENITENTS. By the Rev. Hugh Francis Blunt, LL.D. Macmillan Co., New York. 1922. Pp. 245. Price, $1.00.

THE MORAL LIFE AND RELIGION. A Study of Moral and Religious Personality. By James Ten Broeke, Ph.D., Professor of Philosophy in McMaster University, Toronto, Canada. Macmillan Co., New York. 1922. Pp. 244. Price, $2.00.

GATHERED FRAGMENTS, or Stray Leaves on Frequent and Daily Communion. By F. M. de Zulueta, S.J. Manresa Press, Roehampton, S.W., London; Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. viii—175. Price, $1.50.

THE DIVINE COUNSELLOR. By Martin J. Scott, S.J. P. J. Kenedy & Sons, New York. 1922. Pp. xvii—155. Price, *postpaid:* cloth, $1.85; leather, $2.60.

THE RELIGIOUS VOWS AND VIRTUES. By Bl. Humbert de Romanis, Fifth Master-General, O.P. Edited by James Harrison, O.P. With a Preface by Vincent McNabb, O.P., S.T.M. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. xvi—93. Price, $0.75 *net.*

ABIDE WITH ME. An Aid to Mental Prayer. Containing a Devout Way of Hearing Mass, Preparations for Confession and Communion, Visits to the Blessed Sacrament, and a Few Miscellaneous Prayers. Compiled by Mrs. R. Zeckwer. Second edition. H. L. Kilner & Co., Philadelphia. Pp. 60. Price, $0.30.

PHILOSOPHICAL.

PHILOSOPHY AND CIVILIZATION IN THE MIDDLE AGES. By Maurice De Wulf, Professor of Philosophy in the University of Louvain and in Harvard University. Princeton University Press, Princeton; Humphrey Milford, London. 1922. Pp. x—313. Price, $3.00 *net.*

UNITY AND ROME. By Edmund Smith Middleton, D.D. Macmillan Co., New York. 1922. Pp. xvi—269.

PROPHETS OF THE BETTER HOPE. By William J. Kerby, Ph.D., LL.D., Professor of Sociology, Catholic University and Trinity College. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. xiii—253. Price, $2.00 *net.*

THE LITERARY LIFE AND OTHER ESSAYS. By P. A. Canon Sheehan, D.D. P. J. Kenedy & Sons, New York. 1922. Pp. 203. Price, $2.35 *postpaid.*

KANT UND KATHOLISCHE WAHRHEIT. Von August Deneffe, S.J. B. Herder Book Co., St. Louis und Freiburg, Brisg. 1922. Pp. 200. Preis, $1.35.

THE CHRISTIAN CRUSADE FOR A WARLESS WORLD. By Sidney L. Gulick, Secretary, Commission on International Justice and Goodwill, Federal Council of the Churches of Christ in America. Macmillan Co., New York. 1922. Pp. xiv—197. Price, $1.00.

THE THOUGHTS OF YOUTH. Papers for Young People. By Samuel S. Drury, Rector of St. Paul's School. Macmillan Co., New York. 1922. Pp. 180. Price, $1.25.

SHOP COLLECTIVE BARGAINING. A Study of Wage Determination in the Men's Garment Industry. By Francis J. Haas, Ph.D. University Press, Kresge Bldg.; National Conference of Catholic Charities, 700 Eleventh St., N. W., Washington, D. C. 1922. Pp. vi—174. Price, $1.00 *postpaid.*

WORK, WEALTH, AND WAGES. By Joseph Husslein, S.J., Ph.D., Associate Editor of *America;* Lecturer, Fordham University School of Social Service. Matre & Co., Chicago. 1921. Pp. 160. Price, paper: $0.25; $18.00 a hundred.

COLLAPSES IN ADULT LIFE. A Sequel to *The Formation of Character.* By Ernest R. Hull, S.J. Second edition. Examiner Press or B. X. Furtado & Sons, Bombay, India; B. Herder Book Co., St. Louis and London; P. J. Kenedy & Sons, New York. Pp. 116.

WHAT IS JUSTICE? By H. C. Semple, S.J. Paulist Press, New York. 1922. Pp. 15.

LITURGICAL.

THE HYMNS OF THE BREVIARY AND MISSAL. Edited with Introduction and Notes by the Rev. Matthew Britt, O.S.B. Preface by the Right Rev. Monsignor Hugh T. Henry, Litt.D. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. 384. Price, $6.00 *net;* $6.25 *postpaid.*

LES PRINCIPAUX MANUSCRITS DE CHANT Grégorien, Ambrosien, Mozarabe, Gallican, publiés en Fac-Similés Phototypiques sous la direction de Dom André Mocquereau, Moine de Solesmes. (*Paléographie Musicale.*) Vingt-sixième année—Octobre 1922—No. 107. Desclée & Cie., Tournay, Belgique. Prix de l'abonnement, étranger, 75 *frs.*

MISSA pro tribus inæqualibus vocibus a Gulielmo Byrd composita (1543-1623) et accommodata ad tres æquales voces a Leone P. Manzetti, Magistro Chori in Seminario Majori Baltimorensi Sanctæ Mariæ. Schola Cantorum, St. Mary's Seminary, Baltimore; Bureau d'Édition de la Schola Cantorum, 269 rue Saint-Jacques, Paris Ve. 1921. Pp. 31. Parties de chœur prix, $0.75 *net.*

HISTORICAL.

LIFE AND LETTERS OF JANET ERSKINE STUART, Superior General of the Society of the Sacred Heart, 1857 to 1914. With an Introduction by Cardinal Bourne. With illustrations. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta, and Madras. 1922. Pp. xii—524. Price, $5.00 *net.*

HISTOIRE DE L'ÉGLISE CATHOLIQUE DANS L'OUEST CANADIEN. Du Lac Supérieur au Pacifique (1659-1915). Par le R. P. Morice, O.M.I. Avec de nombreuses illustrations. Vol. II. Chez l'Auteur, Ave. Provencher, Saint-Boniface; Granger Frères, Montréal. 1922. Pp. 453.

ŒUVRES PASTORALES DE MGR. J.-M. ÉMARD, 1er Evêque de Valleyfield. Tome IV: 1914-1917. P. Téqui, Paris. 1922. Pp. 420. Prix, 12 *fr.*

ST. THOMAS, THE APOSTLE, IN INDIA. An Investigation Based on the Latest Researches in Connection with the Time-Honored Tradition Regarding the Martyrdom of St. Thomas in Southern India. By F. A. d'Cruz, K.S.G., Retired Superintendent of General Records, Government Secretariat, Madras; and Editor of *The Catholic Register*, San Thomé. The Very Rev. F. A. Carvalho, San Thomé Cathedral, Mylapore, India. 1922. Pp. x—70. Price: cloth, 1 *R.* 8; paper, 1 *R.*

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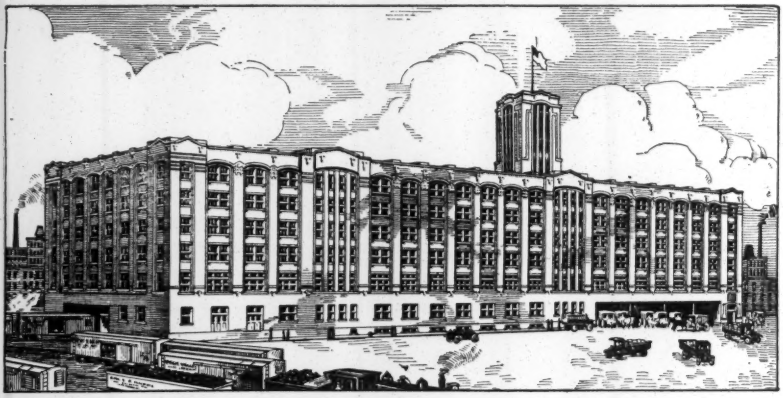

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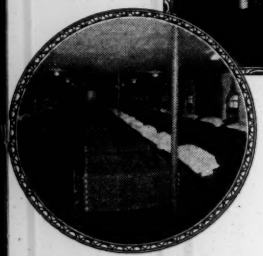

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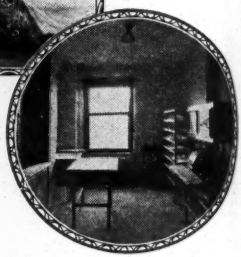

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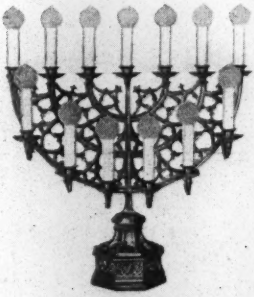

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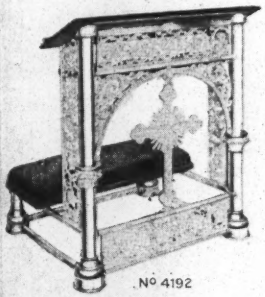

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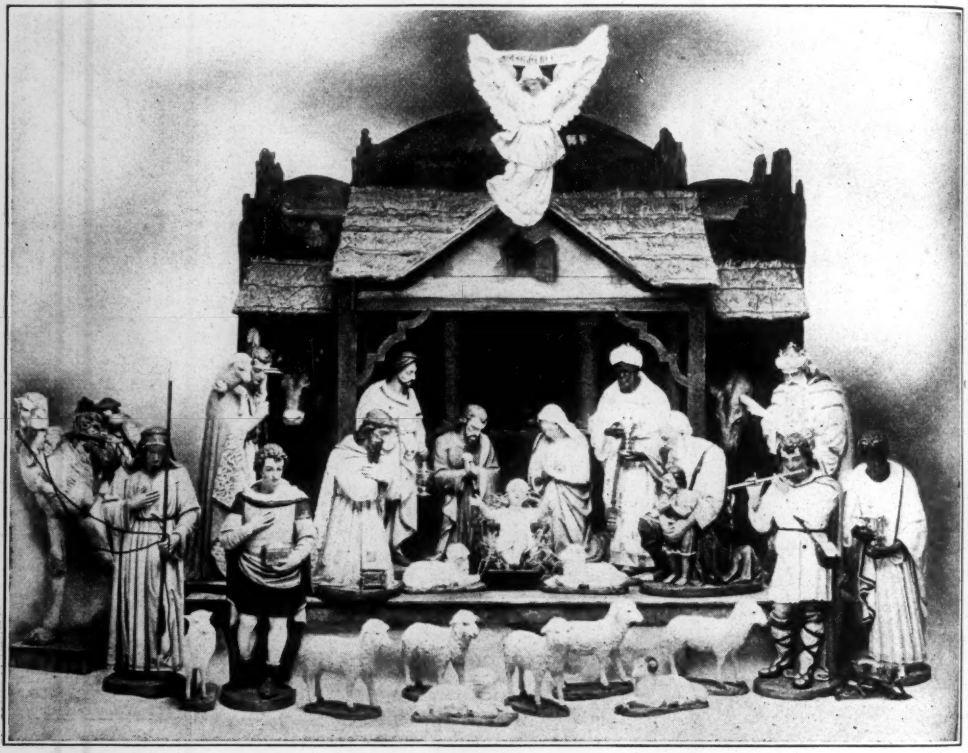

The above Illustration gives but a faint idea of the Real Artistic Beauty of our Cribs.

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To verify our statement that they are the most beautiful figures extant we should be glad to send on one of the Figures for inspection.

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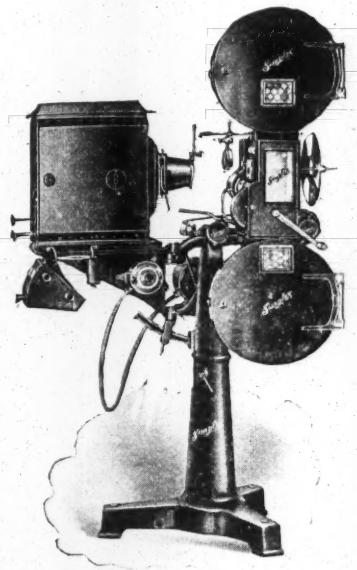

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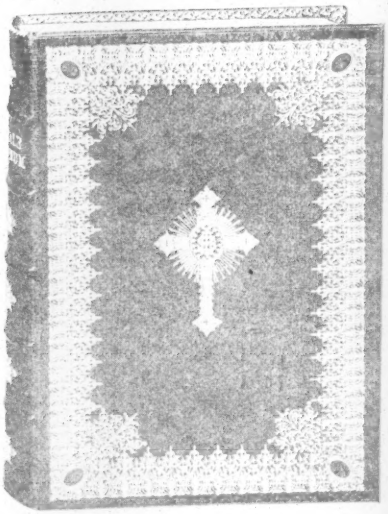

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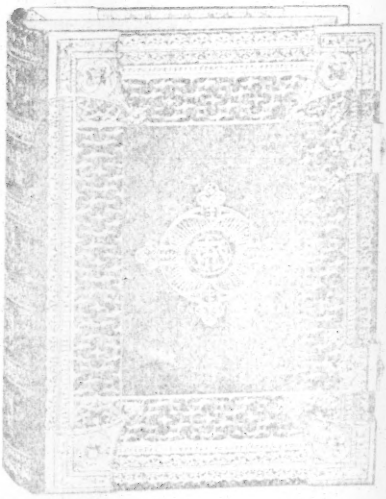

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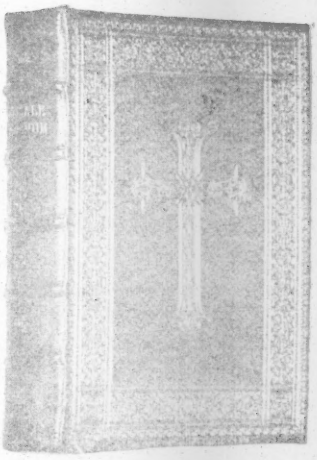

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FOR years and years it has been the custom of the candle manufacturers in this country to sell candles, to be used at the Holy Sacrifice of the Mass, without giving any guarantee other than verbal, that the candles they sold to the Clergy, or to the Church Goods dealers contained over fifty per cent pure beeswax. Invariably, the salesman for the candle firm, or the salesman for the Church Goods firm, would tell their Reverend patrons that the candles they sold were Rubrical candles and positively and absolutely guaranteed to be Mass Candles. Until quite recently these verbal statements were the only guarantees given.

The so-called Rubrical Candles were sold at all sorts of prices, and sometimes these alleged Rubrical Candles were sold for less than what the pure raw materials would cost.

The Rubrics of the Church require that at least two candles be used at the Holy Sacrifice of the Mass, and that the major portion of these candles be pure beeswax.

It is our object and aim to have the manufacturer stamp their Mass Candles with the percentage of pure beeswax, or give us a written guarantee that the candles they supply contain the prescribed amount of wax, and when placing our order this year we specifically stated that our candles must contain fifty-one per cent of pure beeswax, and, so that there would be no possible chance for discrepancy or misunderstanding, we insisted that each of our candles be stamped with the words "Mass Brand." Consequently, when any of the Reverend Clergy or Religious use our "Mass Brand" candles, they are absolutely assured that the candles in question contain the prescribed amount of pure beeswax.

Whether the Reverend Clergy purchase our "Mass Brand" candles—containing fifty-one per cent of pure beeswax—or purchase their Mass candles from any other Church Goods House, or direct from the candle manufacturers, we would suggest that they insist upon receiving a written guarantee as to the amount of beeswax contained in the candles.

In England the Bishops have insisted upon stamped candles for many years, and we feel that it is only right, that we, in this country, should have the same assurance.

In purchasing candles there is also a second question to take into consideration, namely, that of weight. Our candles are full weight—sixteen ounces to the pound—whereas some of the candle manufacturers are supplying candles that weigh only fourteen ounces to the pound. These manufacturers sell their candles by the "set" in place of by the pound.

The difference between sixteen ounces to a pound and fourteen ounces to a pound is about twelve per cent, which makes a difference of six cents per pound on candles selling at Fifty Cents per pound. This means nearly one-half month's difference in a year's supply, and this point is well worth considering. When you are buying, be sure to inquire whether you are being furnished with candles containing sixteen ounces to a pound, or only fourteen ounces to a set.

Our main reason for placing this matter before the Reverend Clergy and Religious of America is so that they will insist that the manufacturers of candles guarantee the amount of pure beeswax contained in the candles used at the Holy Sacrifice of the Mass.

There are now one or two manufacturers who stamp their candles, but most of the candle houses are not doing so, and unless the Reverend Clergy force the issue, the Priests of this country will continue to receive candles, without any guarantee whatever as to the amount of beeswax contained in the candles used at Mass.

Our 51 % pure Beeswax Candles are stamped "Mass Brand"

Price 55 cents per lb. (full weight), less 10 % in two-case lots, 48 lbs. to case

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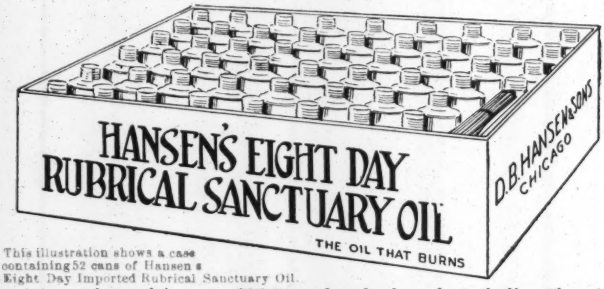

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1 Box of Wicks . . . . . **.75**
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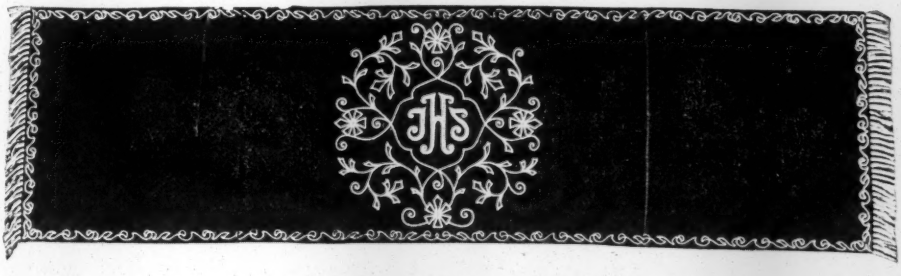

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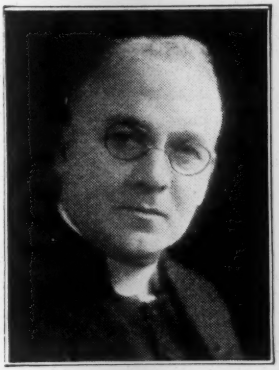

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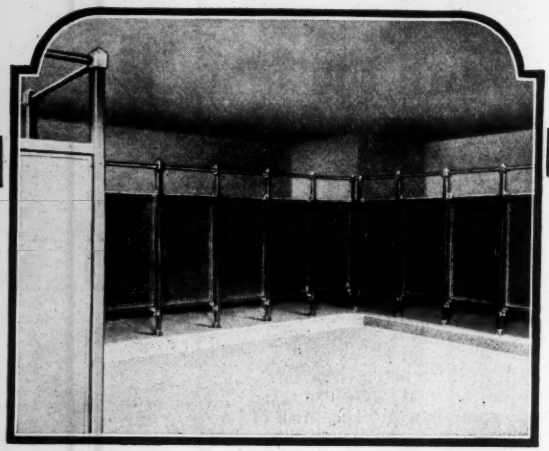

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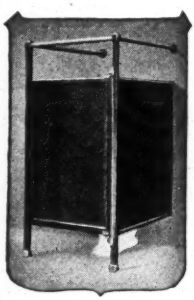

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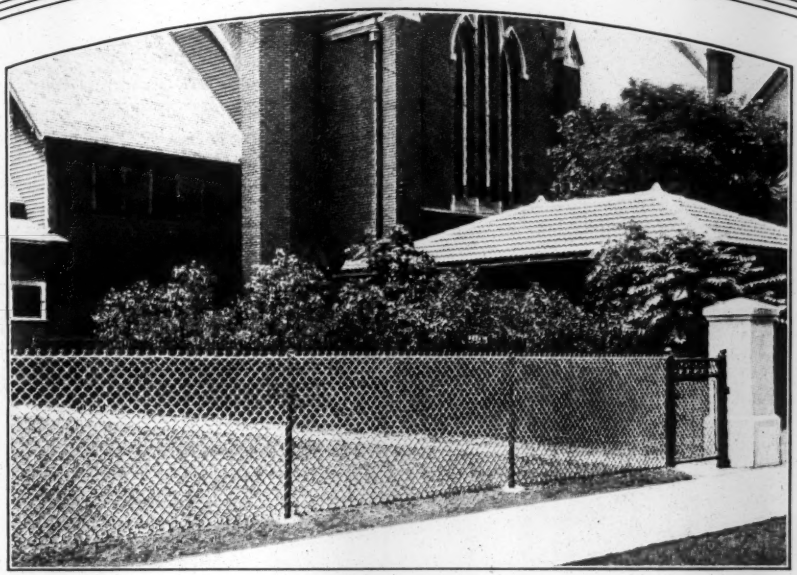

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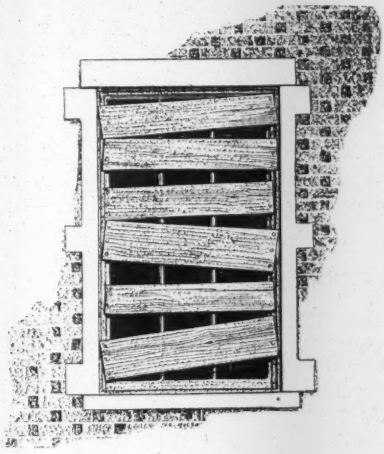

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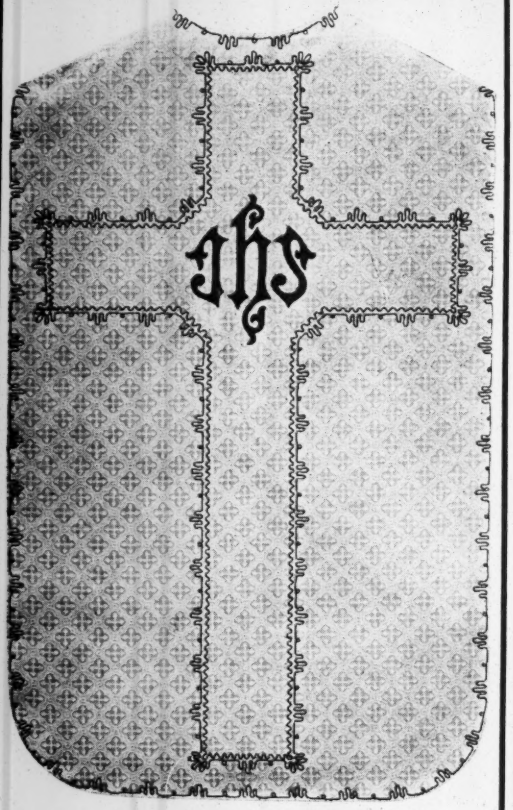

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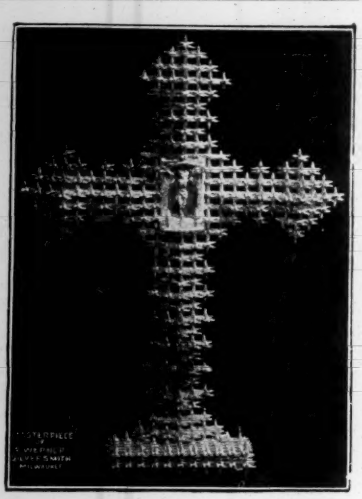

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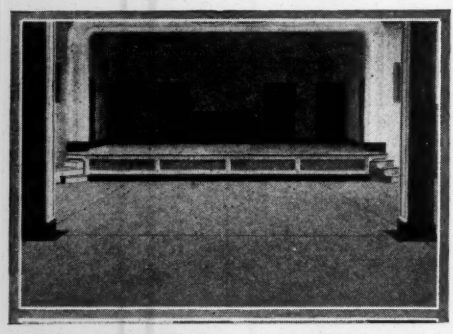

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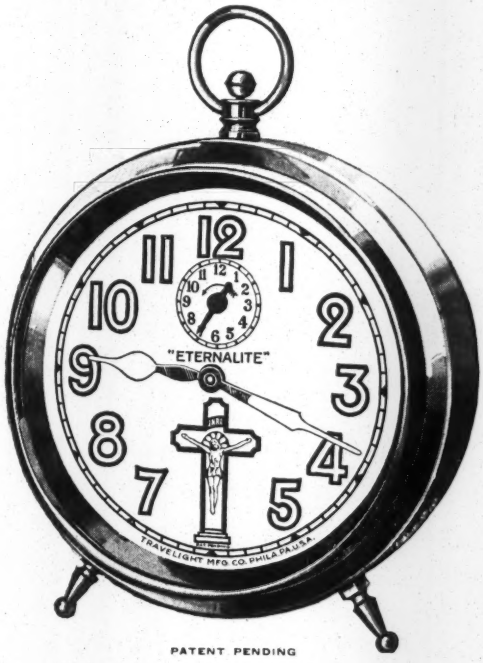

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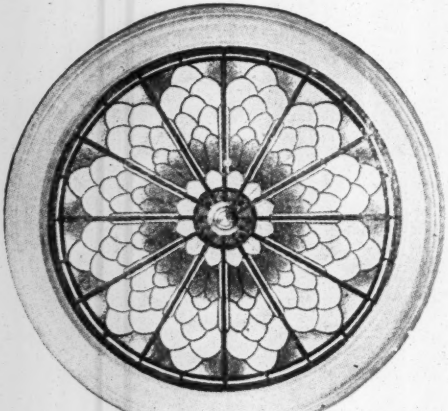

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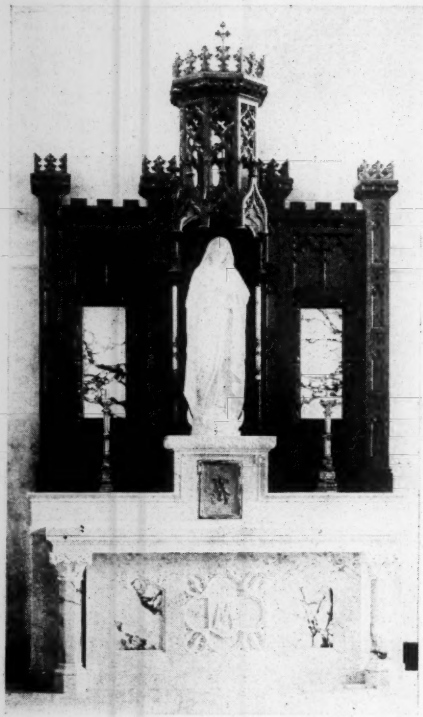

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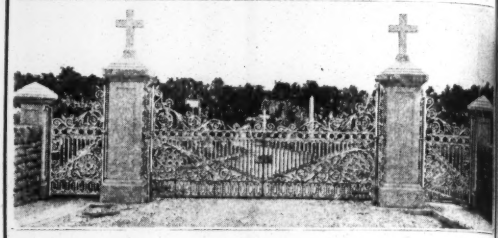

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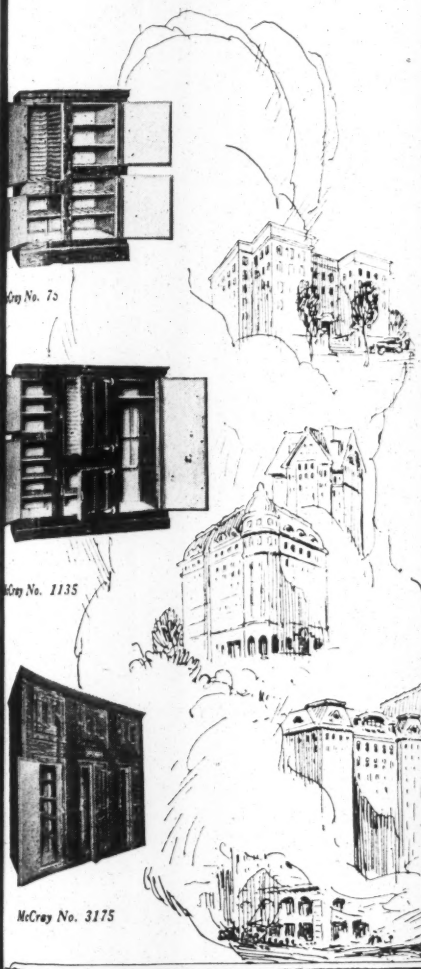

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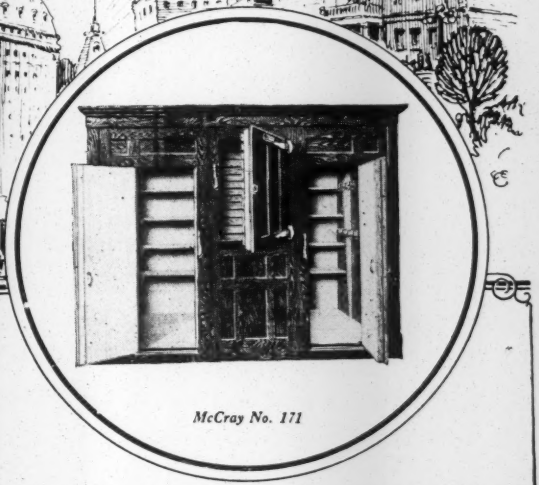

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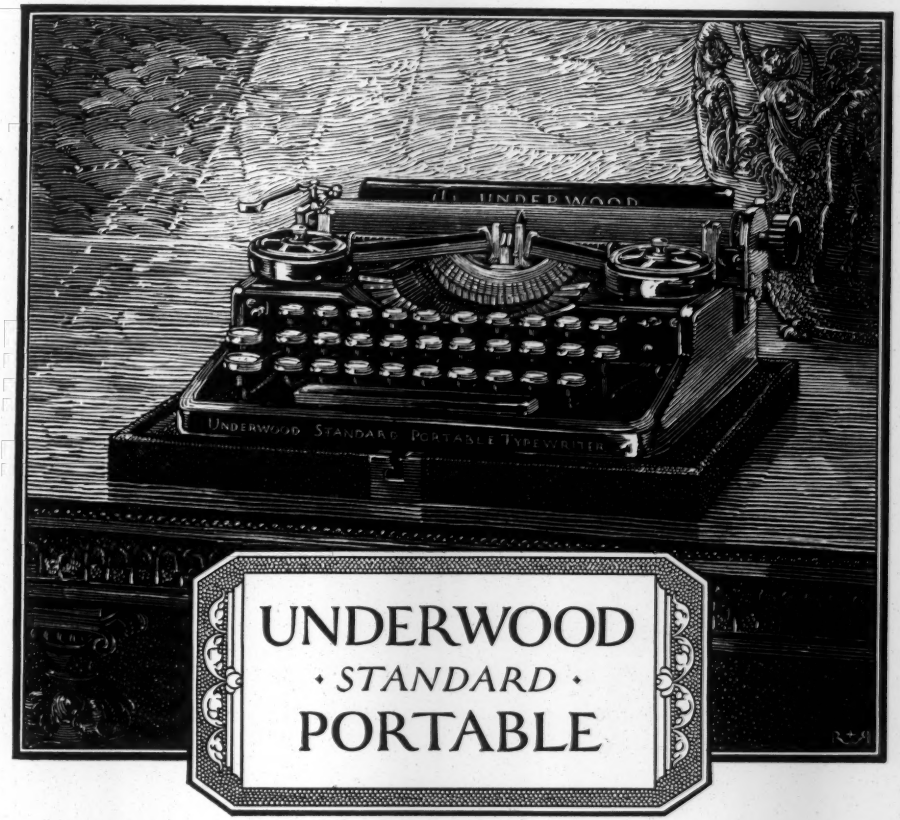

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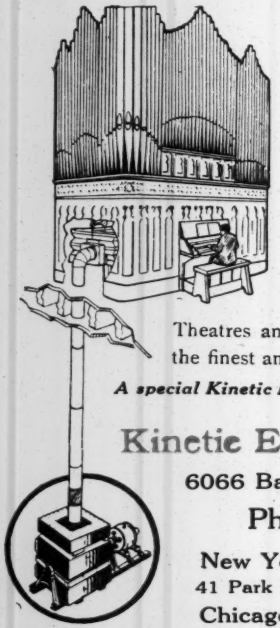

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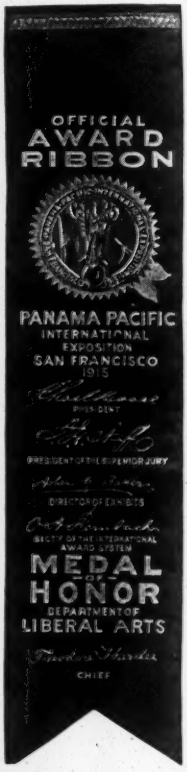

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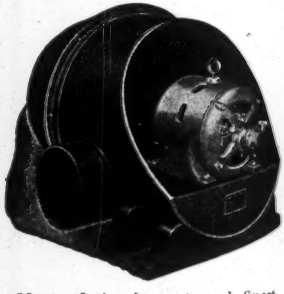

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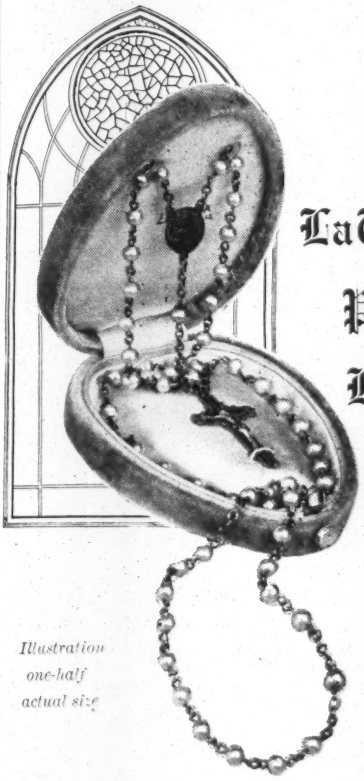

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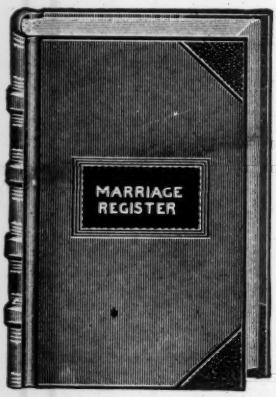

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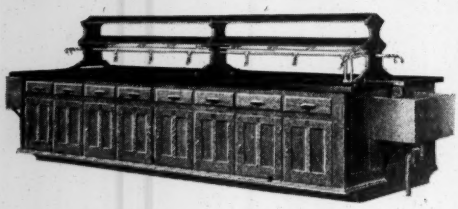

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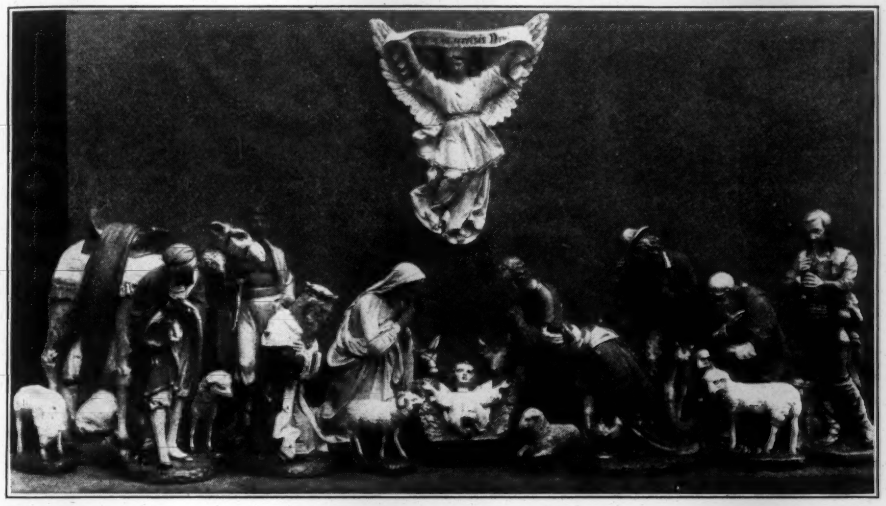

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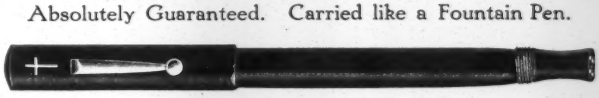

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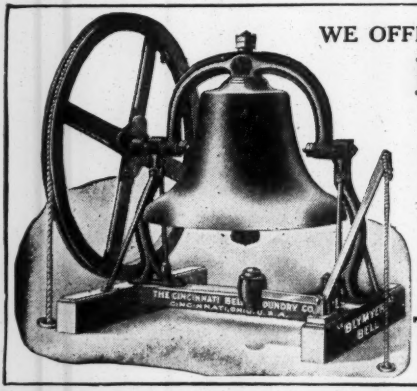

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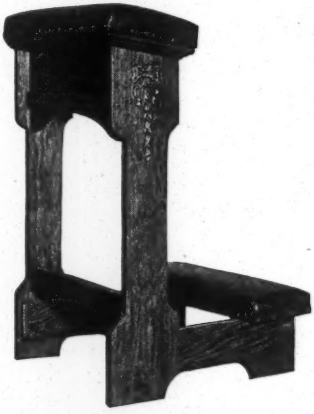

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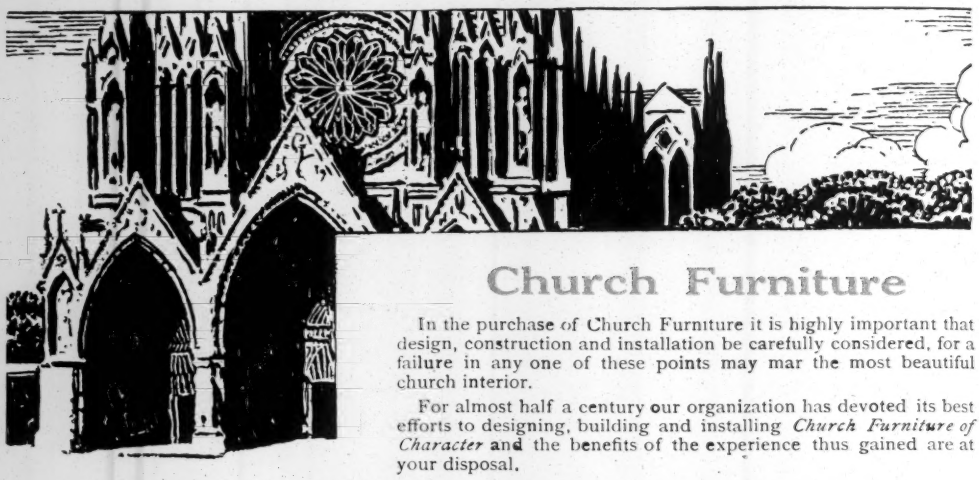

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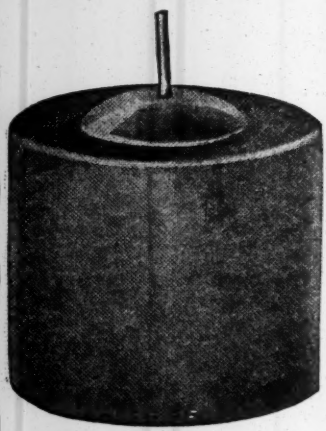

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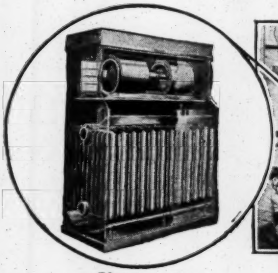

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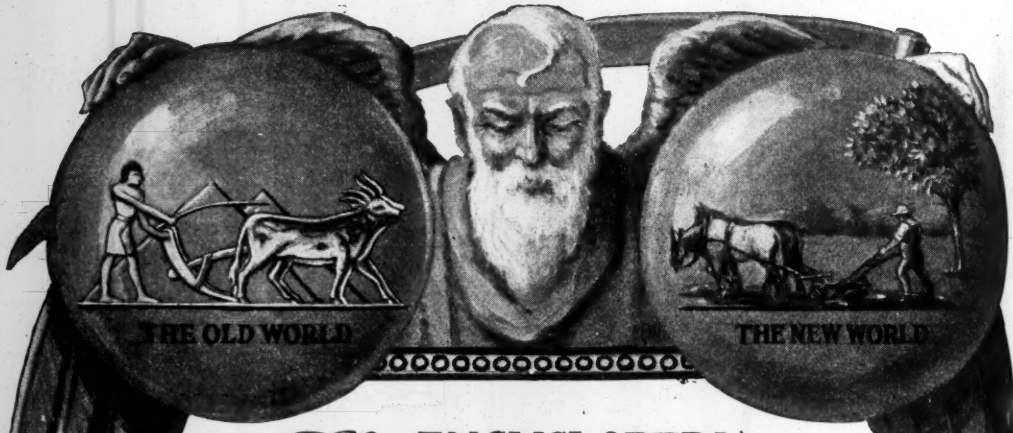

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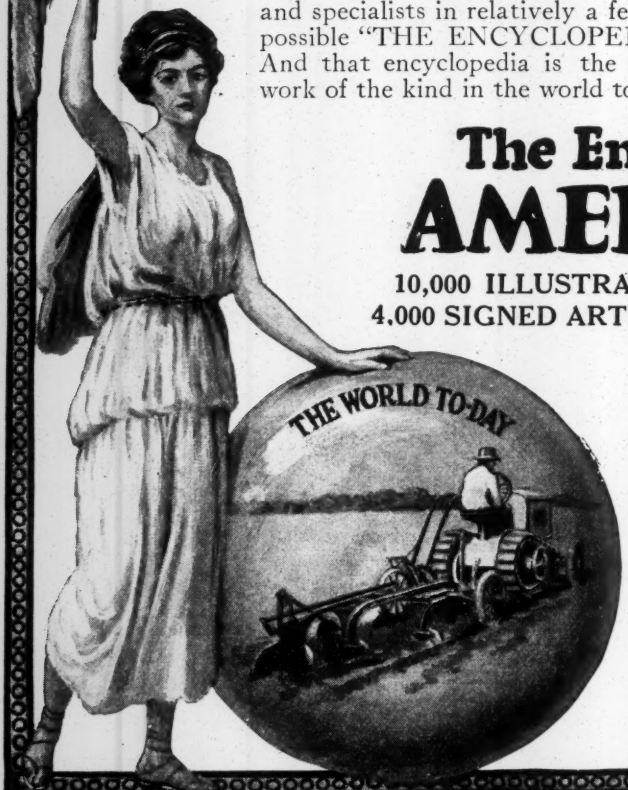

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